Pacific School of Religion Berkeley, Calif.

THE MISSIONARY HERALD

FEBRUARY 1930

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FEBRUARY

We take you to Greece this month, particularly to Athens and vicinity. The cover picture is that of the old temple ruins on Sunium, the rocky promontory at the extremity of Attica, south of Athens. These ruins are not many miles from the new Christian temple that is to rise at Elleniko in the form of an American Junior College for Girls.

* * *

As usual, our writers generally are missionaries. This gives the HERALD its distinction. It is literally the organ of Christian men and women who, in the spirit of the Cross, have left America to live in other lands and to identify themselves with other peoples, in the hope that somehow they may help in the redemption of human souls and human society and bring about international understanding, good will and peace.

* * *

Dana K. Getchell is a member of the faculty of the American College at Salonica which, as our readers know, used to be the Anatolia College of the old Marsovan days before the great war.

Mrs. Isabel Brown Rose, who gives us the second installment of her "Diana's Indian Diary," is at present in Athens with her husband who is temporarily on the staff of the School of Religion.

Dr. John Wright Buckham is a well-known professor of the Pacific School of Religion in Berkeley, California. He lectured recently in Athens.

Mrs. Elizabeth Logan Ennis and her husband, Dr. Merlin Ennis, are in charge of the Sachikela Station of the West Africa Mission. They went to the field in 1903. West Africa is noted for its self-reliant, self-sacrificing native leadership, and Mrs. Ennis introduces us to one of these noble men. To read her article is to be prepared, in a way, for this summer's Jubilee celebration of the West Africa Mission.

Horatio B. Newell, D.D., of the Japan Mission and residing at Seoul, Korea, needs no introduction.

Our readers will be particularly interested in what is said about the new Executive Vice-President of the American Board. They will be equally interested in the message that Dr. Goodsell is to give them in our April number.

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CONTENTS

COVER. Temple of Poseidon, Sunium, near Athens. Photograph from F. Ragno, Athens

ANNOUNCEMENT: Dr. Fred Field Goodsell, Executive Vice-President Elect 43

ARTICLES

Fred Field Goodsell. By Horace F. Holton, D.D. . . . 44

Building at Athens 45

An Aegean Hymn. Verse. By Dr. John Wright Buckham 50

Beginnings. From an article by Miss Effie A. Jamieson . 51

The Glory of Modern Greece. From Dr. Henry Morgenthau's New Book 53

The Refugee Evangelical Church in Greece 54

Kyria Sophia, Bible Reader. By Dana King Getchell . . 55

Diana's Indian Diary. By Isabel Brown Rose 57

A Leader of the New Day. By Elizabeth Logan Ennis . . 62

Awed by Beauty of Native Voices 64

Touring Korea by Airplane! By Rev. Horatio B. Newell . 65

Epistle to Japanese That Have Unsteady Faith in Christianity 66

HOME BASE 67

LETTERS FROM OVERSEAS 67

AROUND THE WORLD 74

PERSONALIA 76

THE CHRONICLE . . . . . Inside Back Cover

EDITORIAL STAFF OF THE MISSIONARY HERALD
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Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

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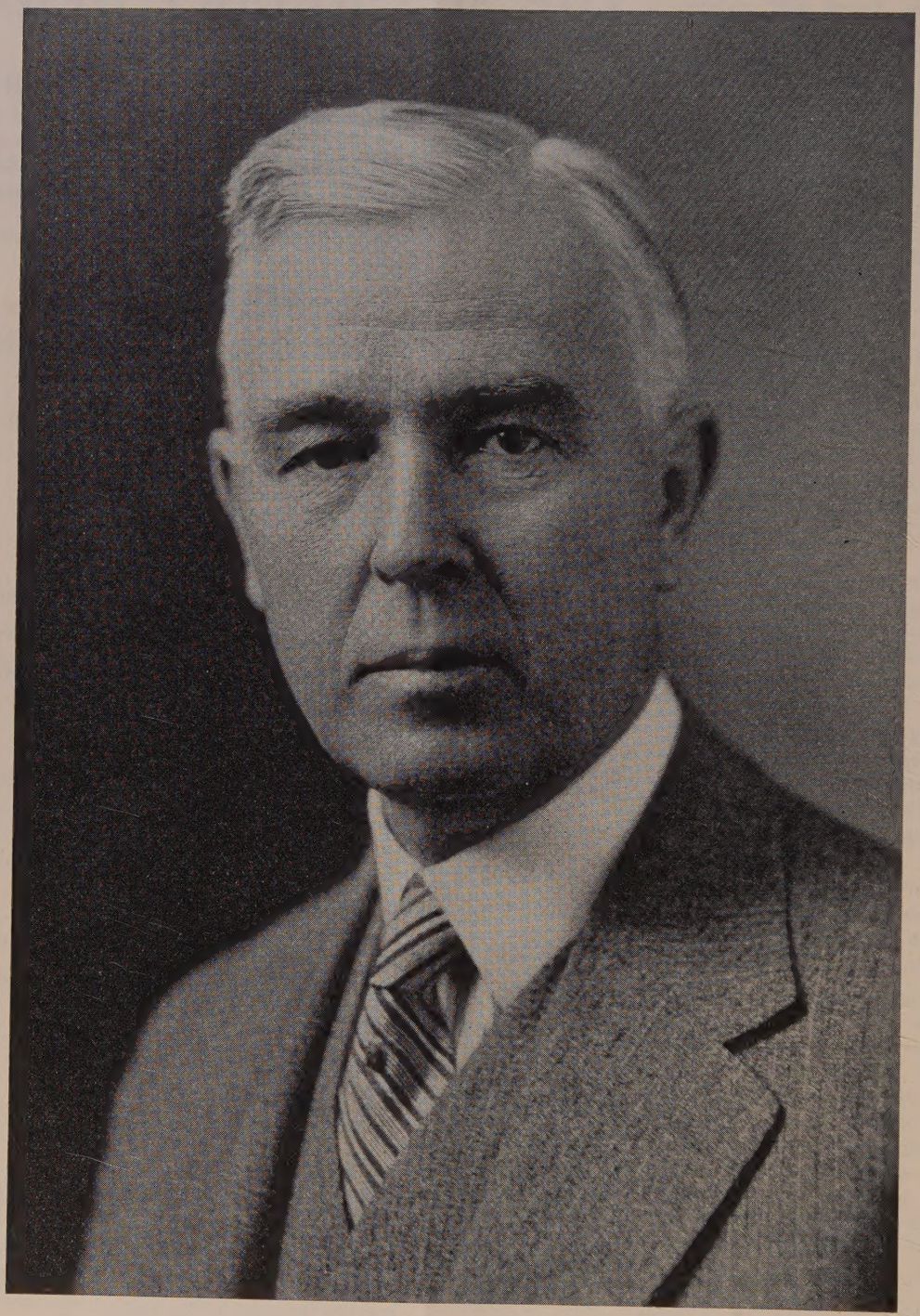


Rev. Fred Field Goodsell, D.D.
Executive Vice-President Elect of the A.B.C.F.M.

The American Board

announces that the

Reverend Fred Field Goodsell, D.D.

of

Constantinople

has accepted the call

to its recently created office of

Executive Vice-President

and that by March first

he will lay down his duties as

Field Secretary of the Near East Mission

and begin his service in Boston

not later than the first of May

FRED FIELD GOODSELL

By HORACE F. HOLTON, D.D.
Chairman of the Committee on Personnel

BY birth, training and experience, Rev. Fred Field Goodsell, D.D., of the Turkey Mission, is well qualified to fill the newly created office of Executive Vice-President, to which he was appointed by the Prudential Committee at its meeting on December 10, 1929.

He was born September 21, 1880, at Montevideo, Minnesota, where his parents, the Rev. and Mrs. Dennis Goodsell, were then serving a home missionary field. Subsequently, the family moved to California, where as a boy Dr. Goodsell attended the Academy of the San Joaquin Valley College, and the Lodi and Berkeley High Schools. Graduating from the University of California with the Class of 1902, he crossed the continent for his theological studies at Hartford Seminary, and received his degree in 1905. The same year saw him appointed missionary of the American Board, ordained to the Christian ministry, and married, on June 29, to Miss Lulu Service of Berkeley.

The next two years were spent in post-graduate studies at the Universities of Marburg and Berlin, as a Fellow of Hartford. In 1926 he received the degree of Doctor of Divinity from the Pacific School of Religion.

Since 1907, when the Goodsells arrived in Turkey, with assignment to the old Turkey Mission, the career of the new Vice-President has been one of constantly increasing usefulness and power. After being located at Aintab, he went to Marash in 1911; here he remained until the outbreak of the World War, when he took up work for the Turkish prisoners in Russia, under the auspices of the Y.M.C.A.

At the close of the war we find him in Constantinople, where in 1920, he was elected Field Secretary of the Turkish Mission. This post gave him exceptional opportunity for development along those co-ordinating and interpretive lines, about which his new work will largely concern itself. In 1922, he was made President of the School of Religion before its transfer from Constantinople to Athens, and in 1928 he was one of the influential leaders at the Jerusalem Conference.

During these twenty-two years given to the Board's work in Turkey, Dr. Goodsell has become known far and wide throughout the Moslem world, being frequently sought after for important positions of leadership, especially along administrative and educational lines.

The new office of Executive Vice-President, which Dr. Goodsell will assume early in the spring, was created at the adjourned meeting of the Board in October. This was done on the recommendation of the Prudential Committee, and the advice of the executive staff, which had made an intensive study of the needs of the organization and the work of the Board. The plan is for a co-ordinating officer, who will furnish an integrating mind for all the work of the Board at home and abroad. This will necessarily involve no little amount of administrative work in the office of the Board and in its relation with the Home Boards, the Commission on Missions, the state organizations, and with various other missionary agencies. It also has seemed to the Committee that the new officer should act in a special way as an interpreter of the modern foreign missionary enterprise to our churches and the wider public.

When Dr. Goodsell was proposed for the new office, it was immediately recognized that he was peculiarly well fitted for the task, both in experience and in personality. The widespread commendation of the Committee's appointment has confirmed the mind of the Committee in the wisdom of its choice.

The friends of the Board and the members of the Near East Mission in particular will know that this momentous step of taking such a man from the field where he has so well proved his ability to lead, and where men of his caliber and training are so greatly needed, has not been taken without careful consideration of all the interests involved, nor without the clear conviction that the largest interests of the whole work will best be served thereby.

BUILDING AT ATHENS

DOES God overrule "disasters" on the mission field? Yes, invariably so. Take Smyrna, for example.

When, on September 13, 1922, the destruction of Smyrna drove out the Greek and Armenian population of that city, and as many of the Armenian and Greek girls of the American Collegiate Institute as could fled for their lives from the land, and when Miss Minnie Mills en route to Greece with refugees looked back upon the destruction of that which was to her dearer than life—when those unutterable sorrows were experienced that horrified the civilized world, who could ever have believed that any good would issue forth from such cruel deeds of man?

Yet already we are seeing the hand of God in the Phoenix that is rising from the flames—in the reopening of the A.C.I. at Smyrna as a school for Turkish girls only, in the splendid record of the Armenian and Greek young women brought to America by Dr. Ralph Harlow, Mrs. Anna Harlow Birge and others, and in the establishment of an American Junior College for Girls in the very heart of Greece itself.

MISS MILLS

The opening of the Greek mind and heart to America since the Smyrna tragedy is little short of marvelous. Religious and educational authorities, as well as commercial and political leaders, are saying things and doing things that would have been deemed unthinkable ten years ago. A case in point is this very American Junior College for Girls at Athens.

The work among the refugees from Asia Minor, done for months by Miss Emily McCallum, Miss Mills and others driven from Smyrna, so commended itself to the Greek authorities that every facility possible under the law was given them from the start in their efforts to open a school for girls at Athens, and a formal permit for the same was granted. This friendly aid was of special value in the acquisition of a large permanent campus at Elleniko, just south of Athens. Without the assistance of Mr. Venizelos himself, and other leading men in governmental circles, this gift of over thirty acres of land on Phaleron Bay, opposite Salamis and Aegina, might not have materialized. If this were put into Bibical terms, it would be recorded of Venizelos as it was of Cyrus: "He is my shepherd and shall perform my pleasure, even saying to Jerusalem, thou shalt be built."

But more about this land, given by the Greeks to the American Junior College at Athens. Certain conditions have to be met. First, two thousand meters of wall must be built around the campus. Second, the front ten acres must be set aside for a park to be opened to the public at such times as the College may deem best. Third, the institution must be held responsible for the street curbing and for one half of the street improvements, also for the beautifying of the campus with proper shade trees.

A loan of $10,000 to the College to enable it to meet the requirements of the Government has been made from the American Board's Building Fund—and now "all that remains" is the raising of a few hundred thousands of dollars for a college plant worthy of the name and of the spirit of the American people.

This naturally brings us to Miss Minnie Mills and her mission among us. She is here to raise for those buildings funds that will match the generosity of our Greek friends. She realizes the greatness of the task—"the difficulties in the way"—but she is so certain that the College has been born of God and is to fulfill a special mission under God that nothing can dampen her enthusiasm or weaken her purpose.

After all, what would the missionary cause be without this indomitable faith and purpose of individual missionaries! This spirit has built up American institutions abroad when little or nothing could have been done through the general treasuries of the various boards and churches concerned. We in the American Board shall have to acknowledge that though we have been able to supply the salaries and upkeep of the missionaries themselves and a small subsidy each year for the general work abroad, rarely, if ever, have we been able to finance the development of a higher educational institution started by missionaries. Some individual missionary with clear vision and strong purpose and a wide circle of friends has usually assumed the responsibility and carried it through.

This work at Athens is no exception to the general rule. The American Junior College for Girls will be transferred from Old Phaleron to Elleniko and

PRESENT HOME OF THE A.J.C.

The College has to be housed for the present in some residences in Old Phaleron. The rental charge is so high that it makes necessary a change to a less expensive community. This need of new buildings is imperative.

properly housed upon the new campus there mainly through the personal efforts of earnest, agressive souls like Miss Minnie Mills.

"You really have this thing on your heart, haven't you?" we asked Miss Mills recently when she was in Boston.

"Most decidedly I have," she quickly answered. "I believe that we have a wonderful chance to be of service right now. There is both promise and need for this school at Athens. In 1922, Greece had been at war without ceasing for twelve years. During this period, comparatively little time could be given to education, so that it fell far behind; school buildings were needed and the organization of schools, especially for secondary education for girls. In the past, parents did not send their girls to school as long as they did their boys, and many had only an elementary education. Now for their girls as well as for their boys they are seeking the best that can be had in education.

"One of the most active laymen of the State Church has sent his daughter to our school, and is very anxious that Christian influences may surround her, so that she may be inspired with a real love for the Lord Jesus Christ. This is what we want to do, and in doing this we do not intend to wean the girls away from their Church. Each should work in her own community and her own church whether Protestant or Greek Orthodox. Our present registration is 152, of whom 86 are Orthodox Greek, 31 Armenian Gregorian, 31 Protestant, two Roman Catholic, one Christian Scientist and one Hebrew."

"How about religious education in the College?"

"We have freedom for regular Bible study as part of our curriculum. There are chapel exercises every day. Then there is a College Y.W.C.A., quite an active organization in the school, run by undergraduates with a teacher as an advisory officer on their Cabinet. The students have a fine chance to express themselves through its activities. There is a bazaar every year to raise money for the poor. They hold religious meetings and what they call world-wide meetings of general interest. They visit hospitals, help support one or two families and send several children to school.

"There are other school activities besides the Y.W.C.A. which we value highly in building character. Fair play in sports is emphasized in the Student Athletic Association, good teamwork in class and club organizations, and a sense of justice and responsibility in the Student Government. One or two of our girls help in a playground for the poor. When we get to Elleniko there will still be an opportunity for this social welfare expression of the religious spirit of the school—there being two little agricultural refugee villages within reach of us. So you see there is opportunity for the development of religious spirit and for the expression thereof in service."

"There is only one more question, Miss Mills, d then we are done. How far can the Greeks emselves finance this work?"

"Of course Greece is a comparatively poor coun-y. The people know not the wealth and luxury America except as a dreamland to which some them want to come some day. The vast majority e poor. At the same time, they are proud and are lling to pay for what they get. Industries in reece have been greatly stimulated of late: cloth eaving, thread-making, carpet weaving. There e more than 15,000 carpet weavers in and around thens today; that industry and the tobacco indus-y were brought over from Asia Minor. In spite the fact that the American market has been lost is last year, owing to the change of style in rugs, id to our high tariff, industries in Greece are de-eloping so that gradually the Greek people will be ore prosperous if only they can avoid war. We harge tuition and naturally hope for help from ie graduates of the school as the years go on. Per-aps special friends among the Greeks, both in the ld country and in America, will help. We are epending not a little upon this. Greece has pro-ided us with a valuable site, but when it comes to uildings and to endowment, we must look to the merican people. If we do not raise the funds ere, I see little that we can do toward developing new campus at Elleniko.

"And we *must* have those buildings. We can-ot let this opportunity go by. God is in this, I now. He gives us an opportunity to help a little n the great task Greece has at this juncture, and ve must not fail her."

"There should be this American school at Athens for several reasons. First, the Government provision for secondary and higher education for girls is as yet inadequate. Greece is still struggling under a gigantic burden in providing the essentials of livelihood for the great refugee and indigenous population. This she is bearing nobly. At the same time, she is earnestly endeavoring to improve and enlarge her educational system. Was there ever a better time to make a friendly gesture and to bring whatever contribution we can as an act of friendship and good will?

"Second, there is a real place in Greece, as in other countries, for the private school that can give attention to the development of character in the individual student in a way that state institutions do not. And third, one of the really practical services we can render is to teach the English language, a knowledge of which is an important factor in the commercial and economic development of the country."

"You believe evidently in the promise of the Greek race?"

"Yes, and I am not alone in this. Hear what Mr. Morgenthau says of it in his new book:

" 'Greece is a poor nation, but the Greeks are a valuable people. The wealth of Greece lies in their courage, their energy, their lively minds and their virility. The amazing progress that has been made in six years toward absorbing a twenty-five per cent increase in population speaks volumes for the character of the absorbers and the absorbed. . . . Education is a passion universal among the Greeks,

THE PRESENT COLLEGE LIBRARY

Map of Athens showing Location of New School Site at Elleniko

Athens, 18/10/1929.-

Dear Miss Mills,

I am very glad to hear that you go to America at the request of the American Board for the purpose to help them in their efforts to secure assistance for the American College for Girls of Old Phaleron.

On this occasion I desire to assure you that my Government highly apperciate the work of this College and approve of your efforts to raise funds for its building and endowment.

I especially appreciate your hopes that the American College may be one of the factors of international friendship and understanding.

I wish you full sucess in your plans.

Yours truly,

E. K. Venizélos

MR. VENIZELOS SPEAKING

The grand old man of Greece is addressthe Greek and Armenian Archbishops, the girls of the American Junior College and others in the Zepperon or Exposition Building in Athens.

ıd parents there, as in America, will make many crifices to provide schooling for their children.' ''

''Is this true of the multitudes that have come om Asia Minor?'' we interjected.

''To a large extent,'' she replied. ''The refugee ement certainly represents a progressive factor the life of Greece today and one that has re-onded splendidly to the sense of freedom and curity that for the first time they enjoy.''

Miss Mills then went on to say: ''They want us. here is a wonderful intellectual, religious, com-ercial, industrial awakening in Greece right now. he fact that a sort of renaissance is going on there which they welcome our co-operation seems to e to justify our being there.

''It may be interesting to you to know that when ıe question was under consideration by the Refu-ee Settlement Commission as to whether they ould grant us this land or not, the local priest f this little agricultural refugee village near El-niko prepared a petition and got all but one man ı the village to sign it. He headed it with his wn signature, asking the Commission to give us is land for the school.''

Going on, Miss Mills went further into this mat-r of justification for engaging in this form of eligious education in a nominally Christian land. Already we have seen results enough to justify ur being in Greece. What was done in Smyrna ın be done at Athens, as we are working with the ıme race units, the Greek and the Armenian, that e were working with before 1922. Three fourths t least of the graduates of that earlier school have ntered some public service on graduating. Over wo hundred have been teachers; sixteen or more ave worked in social service centers in Greece nd America; others have been nurses, doctors, brarians, engaged in commercial work, and last ut by no means least, mothers. Most have ren-ered faithful, devoted service in the tragic emer-encies that arose in the Near East after the great ar and following the Smyrna disaster, when native nd foreign relief agencies needed helpers. Our tudents were among those who responded prompt-y, becoming interpreters, secretaries, workers in rphanages, hospitals and baby-feeding stations. wo thirds of the students now in the American unior College at Athens expect to work after their raduation.

''Of the Greek and Armenian girls who came rom Smyrna to America after the disaster, one has aken honors at Smith, one at Mount Holyoke, one t Oberlin, two at Vassar, one at Northwestern, and everal have gotten fellowships. Then there are hose who did not go on to finish college. Some of hem did splendid Americanization work here, sev-ral working in international migration work in ravelers' Aid in New York City. One of our graduates has been a stand-by for six years in the International House at 12 Newbury Street, Boston. We have at present three Greek teachers on our staff who have finished in American colleges, two at Wellesley and one at Elmira, completing their work in two years and returning to us.''

''In this work in Greece I suppose you will have religious freedom—much more so at least than they are able to have now in Smyrna?'' When we asked this question we knew that we were venturing upon the delicate subject of the State Church and its influence with the Government.

Miss Mills was quick to reply that she did not anticipate any trouble along this line. The College, of course, would be careful to live and work within the law and to carry out the instructions of the Educational Department of Government in every possible way.

''We are in a nominally Christian country, but the Church of that country will welcome our presence, provided we do not attempt any proselyting and seek first the spiritualizing of religious and ethical life among the young women of Greece.

We felt anew as we talked with this earnest Christian the fact that many waters cannot quench the enthusiasm and devotion of a real missionary, and such is Miss Minnie B. Mills of Iowa. Driven from Turkey, she digs in at Athens. So must we.

An Improvised Laboratory in the College

Faculty and students of the School of Religion on a visit to the Acropolis

The tallest member is President Pye. To his left is Dr. Fred Goodsell Executive Vice-President Elect of the American Board

AN AEGEAN HYMN

By DR. JOHN WRIGHT BUCKHAM

Dedicated to the American School of Religion, Old Phaleron, Athens. Tune: St. Hilda

Beside the blue Aegean
And fair Ionian Sea,
As once o'er hills Judean
And by loved Galilee,
The Master of the Ages
Pursues his saving way
And calls his chosen comrades
Forth to the Better Day.

Over the silent waters
There dawns a fairer morn,
And on the hills and mountains
A purer light is born,
As in His face hope kindles
And from His voice there falls
A word of heavenly music
That to the spirit calls.

O Lord of life and beauty,
The Friend of all who seek
Through deeds of truth and duty
The guerdon of the meek:
Teach us to love the highest,
Dispel our sin and strife,
Lead us from inner darkness
To peace and joy and life.

BEGINNINGS

From an article by Miss Effie A. Jamieson, General Secretary of the Woman's Missionary Society of the United Church of Canada, printed in "The Missionary Monthly" of Toronto.

N Montreal, on June 25, 1871, there was organized at an enthusiastic meeting a society named the "Woman's Board." At first it was auxiliary to the Woman's Board of Boston, but four years later the name was changed to the Canadian Woman's Board of Foreign Missions." What a story of the beginnings of mission work in Canada its twenty-one annual reports contain! It went out of existence because of the formation of the denominational woman's boards of missions.

One reason for recalling the story of this first Woman's Board* is because its first missionary was Miss Emily McCallum. As it did not have an organization to care for the sending forth of its first missionary, it used that of the Boston Board with which it was first affiliated. So when the disbanding of the Board came for the reasons just stated, Miss McCallum was taken over by the American Board, and continued her service in the field of Turkey, to which she had been sent.

Miss McCallum

Miss McCallum comes from a missionary family. Her father was one of the pioneer home missionaries of Canada. Her mother founded the Canada Congregational Woman's Board of Missions, was its president for the first twenty-one years, and was at all times its inspiration. To have the honor of founding a woman's board, to give a daughter as the first missionary of the first Canadian board, to give another daughter to work in Ceylon, to send forth a son, the Rev. F. W. McCallum, to a distinguished career in Turkey, this was surely a great achievement for one woman's life.

What a story the forty-six years of Miss McCallum's service cover! We strove to secure it from her, but did not succeed very well, and on reading over one of the school publications she left in our hands, we ascertained the reason. She is so modest that even the girls of her school say that she reminds them of a violet; they carry the comparison to a very beautiful conclusion when they say: "The lovely violet, bending its humble head, gives out its sweet perfume secretly. Miss McCallum has been a real violet to us, whose love, kindness, and sweetness reach out to everybody around her."

Nevertheless, the story of her work is a very remarkable one. She went out to Constantinople in 1883, and a year or two later was transferred to the Girls' School at Smyrna, a school which was begun in 1875 by two remarkable women—one a graduate of Mount Holyoke and the other of Wellesley, two famous women's colleges of the United States. The school in Smyrna was modeled on these.

In 1893, Miss McCallum was appointed principal of the school, and she held that position until 1928. Under her capable leadership it was built up to a very fine and high standard, and a new building was dedicated in 1887. A new and enlarged school was being planned for when the outbreak of the Great War put a stop to the plans. The work of the school continued with great difficulties and hardship; the students lacked at times even the necessities of life.

After the war, hopes for a new college were revived. An architect was engaged, but just a fortnight before the supplies were to be bought and the work to begin, came the Smyrna disaster. Miss McCallum had been in England for a holiday and returned just when the tragedy occurred. She was on her boat in the harbor and saw the city go up in flames; we can imagine her sufferings as she thought of her girls in that terrible holocaust.

After the Smyrna disaster, Miss McCallum was engaged in relief work, striving to find shelter for the homeless, distributing clothing and food, finding work for girls and women, opening schools, providing preachers, opening a workshop and hostel for girls, and helping many of the people to go to America and other places where they had friends.

Greece, as is well known, opened hospitable doors to the Armenian refugees; so in 1923 Miss McCal-

*A distinction should be made between a Board with affiliated local organizations and the local organizations that predate it.

Greek Girls in a Pageant at a Festival in the Greek Stadium

um found herself with a number of Smyrna pupils, nd a number from Asia Minor in Old Phaleron; nd there, with a nucleus of her old pupils who were among the refugees, she began what is now nown as the American Junior College. It is a eal school in international friendship, as there are ow many more nationalities in the school in Old Phaleron than attended Smyrna.

The first missionary of the first woman's board n Canada retires this year (1929) after forty-six years of service in the mission field. She still believes she has service to give, and for this reason she is returning to Old Phaleron, so as to be near her school and girls.* To look at her serene face, alight with peace and joy, brings a new realization of what a rock is our God and how steadfast is any life which rests in Him.

*She is serving as acting-principal during the furlough of Miss Minnie Mills, her successor.

THE GLORY OF MODERN GREECE

*Quotation from His New Book "I Went to Athens"**

By HENRY MORGENTHAU

"I PROPOSE in this book to tell the story of an epic enterprise. Heroic figures crowd the busy scene: Venizelos, a modern Pericles in his nation-building genius; Karamanos, just such a flashing figure as Achilles, born leader of men; Delta, benevolent, energetic, wise; Charilaos, bold as Hector and more successful in a better cause; Diomede, man of money, man of courage, man of heart, and many another . . . immortal Athens, now more populous than ever before in history, as teeming and alive as in her golden age; cosmopolitan Salonica, that has known the armies of every great soldier from Philip of Macedon to Haig and Foch . . . picturesque Cavalla, old when St. Paul landed there from Asia Minor on his way to answer the 'Macedon cry,' and thriving today on a huge tobacco industry whose principal managers are Americans and whose principal market is the United States; and those Greek islands that so thrilled Lord Byron and still so thrill all visitors from distant lands.

"The present-day Greeks, in this illustrious arena, have just performed one of the most epochal and inspiring achievements of modern times—a veritable modern labor of Hercules, in which any race or nation might take a glorious pride.

"Just how great is this achievement can perhaps best be pictured by drawing an analogy. Suppose that something like this had recently occurred: that twenty-six million men, women and children had suddenly and unexpectedly arrived by steamer at the ports of Boston, New York, Philadelphia and Baltimore. Suppose, further, that this mighty host was well-nigh starved, was penniless, was without any worldly possessions beyond the clothes they stood in, their bodies covered with vermin and filth, and ravaged by typhoid and smallpox. Imagine these twenty-six million human beings (chiefly women, children and old men) to be absolutely dependent upon American charity for immediate food, for shelter, and for medical attention. Imagine that they must depend entirely upon America for an opportunity to make their homes and their livelihoods for the rest of their days.

"Now imagine that America had magnificently met this challenge to its humanity and resourcefulness, had fed these starving, sheltered these homeless, healed these sick, found work for the less capable among them, financed a new start in life for them, built modern group houses for most, found land for the farmers, sold them seed and implements and animals at cost—in brief, had rehabilitated twenty-six million wrecked human lives, and had done all this within six years from the date they landed on her shores. Would not the world resound with praise of American humanitarianism, American bounty, American energy and resourcefulness?

"Exactly such an achievement, not in absolute numbers, but in percentages, has been accomplished by Greece in the last six years—and yet the world at large has heard almost nothing about it!

"Nothing in Homer is more exciting than this modern epic of the Greek people, which I have made my theme. These present-day Greeks have exhibited the qualities that made their ancestors illustrious: the courage of Achilles, the wisdom of Agamemnon, the ingenuity of Ulysses, the pity of the High Gods themselves.

"The frightful catastrophe at Smyrna in 1922 . . . . . created in that tiny nation of five million people just such an emergency as we have imagined for America: the sudden influx of a twenty-five per cent addition to its own native population, requiring instant relief and eventual permanent rehabilitation.

"This challenge to Greece's humanity and resourcefulness it met most magnificently. It fed and sheltered this great army of brothers from Asia Minor, granted them immediate citizenship, and promptly evolved a plan to absorb them into the life of the nation."

*Just published by Doubleday-Doran, New York. Price, $3.50.

PROTESTANT MINISTERS IN GREECE

Mr. Getchell is seated at the left with straw hat.

THE REFUGEE EVANGELICAL CHURCH IN GREECE

Mr. and Mrs. Dana K. Getchell of Anatolia College attended, as delegates, the annual meeting of the Greek Evangelical Synod in Ioannina. *(See page 71.)*

AS the reports of the churches were being read, it was clearly evident that the newly established and most recently organized churches, the so-called refugee churches, had made the most progress during the year.

The growth and strength of the Katrina Church is most remarkable! A refugee community consisting of 180 families has, out of its poverty and with utmost self-sacrifice, erected a church building with a comfortable seating capacity of 600, a possible capacity of 1,000, one of the first modern buildings of the town. This enterprising community has also built a commodious reading room for their Y.M.C.A., a comfortable cottage for their beloved Bible Reader, and is now in the process of erecting a school building. They hope that a boarding school may be established in the near future which will afford an opportunity for many children now deprived of an education.

Arbaout, a neighboring village, is another striking example of the Christian zeal of these refugees. Here a church building has also been erected and, in co-operation with the members of the Greek Orthodox Church in the village, one room in this building is used for the village school on week days. The mayor is an Evangelical, and because of his true and upright life, he has won the confidence of all, both Orthodox and Evangelicals, and is their unanimous choice to represent the community in all its relations with the Greek government.

One refugee church, located not far from the birthplace of Alexander the Great, was reported: "The poorest in material things, but richest in Spiritual Life." Crowds stand outside the church door listening to the Message. The women's prayers are so full of heartfelt expressions of love and gratitude that tears are often brought to the eyes of those who listen. Another church, composed entirely of poor refugees, sent word to the meeting that it requested nothing but the prayers of the Synod.

Before 1922, when Greek refugees from Asia Minor began to pour into Greece, there were only three organized Evangelical churches in the country: one in Athens, one in Ioannina, one in Salonica (the Thessalonica of Paul's day). Today there are nine organized churches in Greece, and more than half a dozen other places where there are groups of Evangelicals, mostly from the refugee class, and where services are held at more or less regular intervals. In place of two ministers there are now seven, of whom five are refugees.

The Salonica pastor, with permission from military authorities, has been instrumental in starting evangelistic services in the different soldier hospitals throughout the city. These services, consisting of songs, Bible readings and prayers, after which picture cards and texts are distributed, are greatly appreciated by the sick soldiers, and about one thousand sufferers hear the Word of God each Sunday. The Salonica church has added to its capacity during the year, but is still crowded to its doors

with those who are hungry for the Bread of Life.

It was interesting to note that out of the fifteen delegates to this meeting eight had been connected with Anatolia College, either as teachers or as students. Thus it is that this refugee institution is having a vital part in the splendid work of these Evangelical Churches.

At the Communion Service held on Sunday, a simple shepherd from one of the villages near Ioannina joined the church. He had been led to Christ by personal conversations with the pastor.

"I am compelled to return to my village and preach the Truth as I have learned it," he said. He will *live* the Truth there. A renewed spiritual life has come to make old things new in this land of Greece.

KYRIA SOPHIA, BIBLE READER

By DANA KING GETCHELL

FORTY years of uninterrupted service is the record of Kyria Sophia, whose home and work during most of this period was in Ordou, on the Black Sea coast of Asia Minor. From this home she was obliged to flee in 1922, and join the throngs who sought protection and shelter in Greece. Most of the Ordou Evangelicals settled on the outskirts of Katerina, at the foot of Mt. Olympus, and about forty miles from the port of Salonica.

The first thought of these poor refugees was for the comfort of their beloved Bible Reader, and her's was the first home erected. In this little cottage, built of sun-dried brick, one room, large enough to accommodate an audience of twenty-five or thirty, was set apart for the frequent weekly gatherings she conducts, which are looked forward to eagerly by her people.

Eighteen or twenty young men from fields, shops and market come together here week after week for a precious hour of Bible study with their dear Reader as their inspirational leader.

The weekly gathering of the Girls' Society has an attendance of between eighty and ninety. At the feet of their teacher the girls are taught to know the Scriptures; Bible verses are memorized and explained; girls' problems are discussed; the practical Christian virtues for everyday life are inculcated.

At the meetings for mothers, where the attendance is about seventy-five, domestic problems are freely discussed. Many young mothers leave this weekly gathering with new ideas about child training, and with the determination to make their homes better.

The Women's Meeting, with its attendance of over a hundred and twenty, is held in the church near by, and with its Bible study, hymn singing and prayer, is the source of much inspiration.

Eighty years old, she finds house-to-house visitation more difficult than she used to, but even so, many homes are visited and lonely hearts cheered by readings from the Word of God and by prayer.

"This is my boy: I brought up his mother," she said to us, patting the shoulder of the School of Religion graduate, member of the Katerina congregation, who was supplying its pulpit last summer.

KYRIA SOPHIA

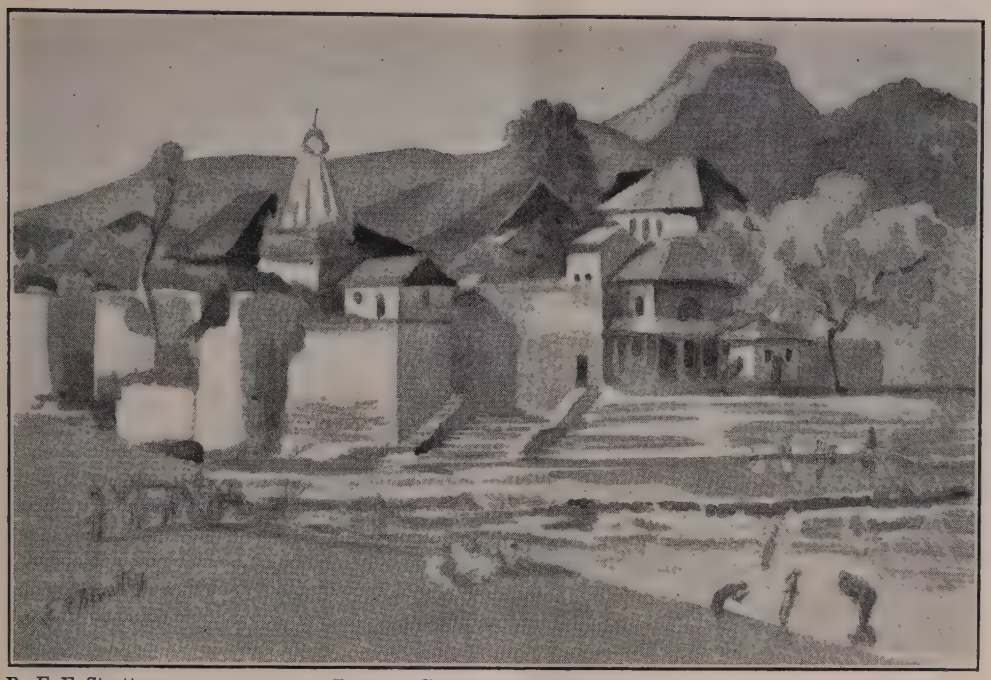
What impressed us most during our visit to this refugee settlement was the power this aged woman had over the *youth* in her community. She seemed to have a motherly interest in everyone and a strong hold on all. Of many she could say, "I brought them up," and because of the lessons learned at her knee they will rise up to call her blessed.

HISTORIC SCENES IN GREECE

Top row: left, White tower, Salonica; right, Corfu.

Middle pictures: upper left, Vale of Tempe; center, Olympia; right, William Hawkes in old theatre at Delphi.

Bottom row: left, famous rock citadel at Corinth; right, Athens and Mt. Lycabettus.



By E. E. Strutton

In the Sacred River at Wai

DIANA'S INDIAN DIARY

By ISABEL BROWN ROSE

V.

AN Indian theatre with gaudy, tawdry curtain and wings depicting a Hindu goddess and her women attendants. Crowds of Indian men and boys, and a few white people filling the entire body of the building. A handful of shy Indian women and girls crouching in an obscure corner by themselves. And on the stage a young-looking white man with finely cut features, speaking with cultured voice and restrained gesture, and enthralling his audience.

What is he telling them—those listeners of his who comprise the diverse elements in this Indian town of over a hundred thousand inhabitants? What can he find of common interest to those Brahman lawyers and doctors and schoolmasters and pupils; those Mohammedan merchants who are supposed to care for nothing but Allah and their pocketbook; those Lingayet priests from the Temple by the Lake; those sturdy farmers in from their villages for a day's marketing; those groups of weavers and oil dealers; those despised outcastes who stand at the back of the hall, not venturing to rub elbows with their betters? He is preaching the gospel of Jesus Christ! Amazing—incredible—but true!

For five evenings Dr. E. Stanley Jones has held Kamalapur in his grip. The first lecture was largely introductory and historical—an inquiry into the rise and fall of nations, and the sources of a nation's weakness and strength, with an application to India of the general principles potent in all nations. One secret of his extraordinary power is his intense sympathy with and love for and understanding of India and the Indian people. For apt illustrations he drew deeply from the Hindu shastras (sacred scriptures) and from the Koran and from the everyday life of the common people. One story in particular touched a very responsive chord in his hearers and made them rock with laughter—the story of a merchant tricked by a confidence man, as happens so frequently in this land where the gullibility of the "man on the street" is stupendous.

This silly merchant, wanting to get rich quick, agreed to pay a wandering magician a large sum of money in return for the secret of turning copper into gold. With his own eyes he watched the wizard stir a pot of copper coins, repeating mysterious formulae which by and by accomplished the transmutation. Then he paid over his hard-earned cash and received the recipe, with a friendly warning.

"Now," said the magician, "there's just one thing you must watch. There's just one thing that will spoil this method. When you're stirring the pot you must on no account think of a red-faced monkey!" And of course, whenever the poor mer-

chant stirred the pot, he could think of nothing else *but* a red-faced monkey! So, of course, the copper refused to turn into gold! This diverting anecdote drove home the point Dr. Jones was making—the power of suggestion.

Each lecture drew a bigger and keener house, until, on the last evening, the theatre was literally packed full to overflowing. And it was no namby-pamby version of his faith that the speaker served up, no potpourri purged of all its pungency so as to be tasteless enough to suit all tastes. It was the real thing, full flavored. Then he asked for the names of those who would care to study the life of his wonderful Guru (religious teacher), and Mr. Brunton has now started with a fine class of both Hindu and Mohammedan youths, with the Gospel according to Mark as a textbook!

But it was not only among the non-Christians that the week left its trace. The daily meetings for our Christians have had an astounding effect, and have solved at least one problem of many years' standing. There are two men in the community who are born leaders, firebrand orators who have kept us in a perpetual state of explosive potentiality. There simply has not been room enough in church affairs for them both. They have headed up the two big groups of outcastes within the church and have split it into two factions. They have been jealous of their privileges, and on the constant lookout for causes of offense, imagining snubs and slights where none were intended. Poor Anandrao has had a sore heart many a time because of them, for he has so often had to play the thankless rôle of go-between and buffer—and a buffer gets most of the hard knocks going. When we were out in camp with Anandrao at the beginning of the month, things came to a head. The Mangs (the lower of the two big outcaste groups) decided to secede and have a church and pastor of their own, so that they could get a square deal and proper attention, and so on. When we got back and were met by this distressing news, Anandrao at once resigned from his position as pastor, hoping that some new pastor would be found who would unite the two incompatible parties within the congregation. This happened three days before Dr. Jones's visit.

Well, after the Sunday afternoon service in the church, when Dr. Jones had made an appeal for Christian unity and had stressed the Christian virtue of surrender, I was on my way home through the bazaar when I came upon a sight for the gods. There at a street corner stood our two ringleaders, weeping on each other's shoulders! "Most salutary," thought I, as I diplomatically passed by on the other side. Fortunately, they did more than weep. They gathered their henchmen that very evening and had a great get-together in the yard of the church—a get-together composed of prayers and speeches and hymn-singing and hand-shaking and mutual vows that lasted till the dawn! Anandrao was made the hero of the occasion and was compelled to withdraw his resignation. Dear old Anandrao! This sudden change from despair to hope, from cold criticism to warm appreciation, has almost been too much for him.

It is a wonderful work that Dr. Jones is doing. A missionary of the Methodist Episcopal Church in North India, he has been generously lent for this specialized lecturing all over India. Most missionaries feel that it has been unfortunate in many ways for our Christianity to be continually linked up with the depressed classes. It is probably inevitable that most of us should concentrate on the poor and lowly—as Christ did; but this has given the proud Brahman an idea that Christ is the outcaste's Guru and can therefore have no meaning for him—the twice-born. The fact that the Indian Protestant community of over two million is drawn largely from the outcastes, has made it hard for caste people to take the decisive step of baptism, which would involve their associating with those whom they have been taught to regard as "unseeable, unhearable, untouchable, unthinkable." The caste man, especially if he be keenly intellectual, requires a particularized line of approach. Few missionaries are fitted for this or have time to cultivate it. This is where Dr. Jones excels.

He told us of the marvelous change which he himself has noted coming over the intelligentsia within the last few years. They are not interested in our western Christianity nor in the forms of the Christian Church, but they are interested in the person and the personality of Christ. Four years ago, for instance, he was invited to address a gathering of Indian students in a certain university hall. When he informed them that the subject of his lecture was Jesus Christ, they refused to listen, inviting him to speak on any other topic but that. He was as determined as they, and after three quarters of an hour of futile (or seemingly futile) waiting, he gave it up. But in that selfsame hall he has recently spoken to a similar group of students on that tabooed theme—spoken for an uninterrupted hour. And when he finished they were still hungry for more!

There is no doubt that Christ is taking his place as a recognized religious leader among many who remain ostensibly good orthodox Hindus or Mohammedans. We hear of a widespread secret society of those who follow Jesus in their hearts but dare not make an open break with their families and their traditions. They have their own secret signal by which they recognize each other when they meet anywhere all over India. Mr. Gandhi, himself, is perfectly frank about the inspiration he gets from a

study of the life of Christ, and not long ago he used it with a class of college students—*Hindu* students, mind you! A brightly colored poster was very popular a few years ago when Gandhi was at the zenith of his political power. It showed "the Seven Greatest Men in the World." Gandhi naturally occupied the place of honor in the center. The other six—ranged three on each side of him—were Krishna (the favorite Hindu god) Buddha, Lenin, an Indian professor, Tolstoy, and . . . can you imagine it? . . Jesus Christ at the top right-hand corner!

VI.

This visit of Dr. Jones's has made a thrilling finish to what has been a very interesting month. Luke and I got out to camp for the first three weeks and enjoyed every minute. He and Anandrao and Krishnaji (who took a fortnight's leave from his mill work to come as a volunteer) and half the personal baggage went in one car, and Marybai and my chauffeur, Maruti, and the rest of the baggage in the other car. We first of all went thirty miles out on the main road, and three miles by a bumpy country road, to that grove of bushy mango trees outside the village of Pangaon. Gopal had taken the tents and supplies by bullock cart two days ahead; so when we arrived in the evening we found our little cloth homes gleaming white under the trees. Two folding tables standing together were set for dinner, and Gopal, beaming his beamiest, welcomed us as ecstatically as though he had not seen us for years. In fifteen minutes, Marybai, Anandrao, Krishnaji, Luke, and I were all tucking in to Gopal's tenderest roast chicken and his sweetest pumpkin pie. My, but it tasted good after that hot and dusty ride.

We were very comfortable this year with four tents. The new big one (a present from Mr. Brunton's church) was used as sitting room, dining room, office, dispensary, hospital, and what not. The other three were sleeping tents, but as the weather was so mild, they served as dressing rooms, and we all slept out in the open with the stars twinkling their benediction down upon us.

We were up bright and early the first morning, but not so bright and early as some of our visitors. When I first opened my eyes and stretched out luxuriously on my creaking camp cot, there through the mosquito net I spied five brown urchins squatting on their heels in a silent, solemn, staring row! Where, except in the tropics or on the vaudeville stage, can a heroine get out of bed and walk unabashed to her dressing room in face of inquiring onlookers? I told the kiddies to run off for a while and come back later; but long before we had finished our modest tea and toast the crowd was there. Young and old, diseased and healthy, caste and outcaste, some of them needing medical help, some of them hoping for baksheesh—they were eaten up with curiosity about this great event in their drab village life.

You would have been proud, Akka, had you seen your old friend Marybai negotiating the would-be patients. She is so kindly and friendly, with such a gift for remembering all about a visitor's family that she hadn't heard of since last year. She would chuck the children under the chin and make them laugh, or dandle the babies on her lap and relieve the harassed mothers, who adore her and pour out their troubles to her.

She and the Pangaon Bible woman gathered the women and children outside their tent. Anandrao and Krishnaji and the local preacher did the same outside *their* tent. We had therefore two services going on simultaneously, and had to make one stipulation, namely, that they should not sing different hymns at the same time!

Meanwhile, Luke and I, each in his and her small corner of the big tent, saw our patients one by one, or by two's and three's as they usually preferred. An ailment is a family affair and sometimes a community affair, and a sufferer likes to have a few old friends at hand to help him remember where the pain is and how long it has been there.

It is tremendously fascinating work, but terribly depressing when we find so many cases that could have been cured had they been taken in hand sooner. The women are of course the worst sufferers, and they get little sympathy from their men folks, who seem to take it for granted that it is a woman's fate (her "nasheb") to suffer, and that nothing can be done about it. It makes me think of those misguided clergymen in England last century who, when Sir James Young Simpson had perfected his experiments in chloroform, denounced from their pulpits its use in childbirth. It must be against the will of God, they argued, for God ordained women to suffer the pangs of childbirth as a punishment for Eve's apple act! How that makes my blood boil.

You remember Rangoba, that big burly bully of Pangaon who dislikes the Christians so much and subjects them to all kinds of petty persecution? Well, he is getting increasingly troublesome, but he is such a sly fox that you cannot catch him at the game. Luke went to his house and had a straight talk with him about the way he had enticed the grain merchants to boycott the Christians. Rangoba feigned the most complete surprise—pained surprise that the honorable Sahib could have his ears so poisoned by enemies, seeing that Rangoba was the *friend* of the Christians! I fear we shall have more to do with that gentleman before he mends his ways, and I almost wish he would

do something bad enough to justify our taking him to court. He is cock of the walk at present and makes everyone toe the line the way he wants them to do.

Well, his third wife is a lovely girl of fifteen, who ventured to come to the dispensary one morning, unbeknown to her lord and master. I found she needed an operation and promised to do it for her if she would come to the hospital for three weeks. Greatly daring, she went home to broach the matter to the bully. She returned, crying her heart out, and trying to hide a fresh wound under her left eye.

"*They over there,*"* she sobbed, "won't let me. *They* say that if I leave *them* for more than three days, *they* will send me home to my father's and get a new wife."

"And *they* showed *their* disapproval by hitting you here?" I inquired as I doctored the bleeding gash.

"Well, Mudumsahib," she answered apologetically, "I don't think *they* knew there was a nail on *their* shoe."

Poor woman! Do you wonder that it is a great strain on me to keep my hands off that particular *they* and others like him, who follow up their arguments in forcible ways to show that they will stand no nonsense about their women folks going to a hospital? The tragedy in this case is the fact that the poor girl cannot live long the way she is, so *they* will have to get a new wife anyway. But is it a tragedy for her? I doubt it.

The dispensary was a kind of running affair that ran all day from early morning except for the two hottest hours—twelve till two—when Indians know enough to take a rest, but most white folks think they know better. We managed to visit quite a number of new villages, and we had a lantern show every night. We were blessed with perfect weather, and we calculated that each audience averaged three hundred souls.

Some new sets of slides, rented from Bombay, were a great success. The agricultural series was particularly appreciated. You should have heard the oh's and ah's, and seen the heads wagging as the farmers gazed at reversible plows, and long-staple cotton, and full-eared wheat, and bushy-tufted millet, and anti-pest sprayers, and fattened cattle. In the home and personal hygiene pictures, some of our visitors learned for the first time that malarial fever is carried by the anopheles mosquito, and they were shown breeding places in stagnant water, such as usually stands round in village corners. The guinea worm slides were quite thrilling. Guinea worm is prevalent in this district at certain times of the year, and you will often see a man with a little stick hanging against his leg. You know what that means. When the worm makes its way through the skin, the victim twists it carefully on to a small twig, and each day he twists it a little more until he has pulled out the entire worm—sometimes two feet long. Woe to him if he hurries the job and breaks the worm! That means festering of the wound and possibly blood poisoning.

Every night, after an educational and informative lecture, we showed our fifty beautiful colored slides of the life of Christ, interspersed with hymns on the screen in which everyone joined. Sometimes, in the midst of the pictures about agriculture or hygiene or baby care, a Hindu in the crowd would grumble impatiently, "But when are you going to show us the pictures of your Guru?"

*Honorific for husband.

VII.

A lot of interesting things have been happening in India this month, most of them connected with POLITICS, all spelt in capitals and running over. Not since Gandhi's non-cooperation campaign of 1920-21, and his subsequent imprisonment, has the public been so much stirred up. The cause of the ferment is the so-called Simon Commission. I shall devote a later letter to Indian politics, but in the meantime will remind you of a few "high spots" in Indian history which form the background of this month's developments.

The East India Company, which took its charter from Good Queen Bess in 1599, with trade as its object, gradually got involved in internal disputes among native rulers, and in war with rival European merchants. Finally, by conquest, purchase, or treaty, it acquired more than half of the territory of the peninsula, and in 1858 Queen Victoria incorporated British India as part of the British Empire. The rule of the foreigner has been by no means of the tyrannical order, as some hot-mouthed demagogues would have us believe. While careful not to interfere in religious matters, it educated public sentiment to the point where it was possible to abolish *suttee* (the burning of a widow on her husband's funeral pyre) infanticide, and slavery. Education has been fostered, and Indians of ability and integrity have been advanced to posts of authority. Various reform schemes have been put into practice, giving Indians increased control. The last and most liberal of these is the Montague-Chelmsford Reform Scheme.

Special concessions had been promised to India during the war, in return for her loyalty and helpfulness at that time. In 1917, Lord Montague (Secretary of State) and Lord Chelmsford (the then Viceroy) made an extensive tour and an exhaustive inquiry throughout India, receiving deputations, and taking evidence from all sorts and conditions of people representing all shades of In-

dian thought and aspirations, and including the now famous All-India Women's Deputation on the subject of women's suffrage. Their recommendations were discussed, amended, amplified, and finally became the Montague-Chelmsford Reform Scheme which began to operate on January 1, 1921. Many thinkers considered it dangerously generous. The extremists scorned it as an insult.

It is obviously a transitional measure. Its main object, in this land where over nine tenths of the people are illiterate, and where the voters are only 3 per cent, was to create an electorate, and to give training in practical politics. Its main feature is diarchy—double control. The Indian Parliament consists of the Legislative Assembly with 144 members (of whom 104 are elected), and the Council of State with 60 members (of whom 34 are elected), and it deals with "reserved" subjects —such as defense, naval and military works, external relations, relations with the native states, and communications. But a great number of important subjects, including education, industrial development, local self-government, medical administration, public health, excise, agriculture, fisheries were "transferred" to Provincial Councils, where 70 per cent of the members are elected.

In spite of its critics, in spite of Gandhi's campaign of non-cooperation, in spite of failure in some areas at certain periods, this scheme has resulted in a general growth in political sense and in the acquisition, on the part of many Indian politicians, of a real insight into the intricacies of governmental problems. Now we are at another milestone. In accordance with the promise in the original scheme, there is the possibility of a further degree of control if India has proved herself worthy of it. Hence this Simon Commission has been appointed "with the purpose of inquiring into the working of the system of Government, the growth of education, and the development of representative institutions in British India and matters connected therewith," and it is "to report as to whether it is desirable to establish the principle of responsible government, or to extend, modify, or restrict the degree of responsible government then existing."

Now, India is extremely sensitive as regards national pride and prestige. Its position as a nation in the League of Nations has made it jealous not only of equal rights and privileges, but of the *appearance* of equal rights and privileges. The confident expectation had been expressed that this Statutory Commission would contain at least one Indian member. There was therefore great indignation when it accidentally leaked out in the papers that the long-looked-forward-to Commission was to consist of only seven British Members of Parliament, under the chairmanship of Sir John Simon.

As matters transpired, the scheme in mind was infinitely more generous than the inclusion of one Indian member; but by the time the Viceroy could make the official statement, agitators had got their backs up and had put other people's backs up. They would listen to nothing. Indignation meetings have been held all over India, and various political parties have determined to boycott the Commission. The official start will be made this winter, but Sir John Simon and the other members of the Commision arrived in Bombay on the third of this month for a preliminary tour. Great preparations were made for hostile demonstrations. Loyalists were urged to absent themselves from their college classrooms and their offices, and shopkeepers were commanded to close their shops. This is what is known as a "hartal"—a stoppage of business as a protest. In Bombay it fizzled out, except for processions of youths with black banners bearing the strange device—"Go back, Simon." But in Madras and in Calcutta there were several serious incidents—rowdyism in the way of stone throwing and window breaking, the holding up of trolley cars and taxis, and the molesting of innocuous passers-by. Mobs got out of hand and the police had to fire. Several people were killed, many were injured, and a great deal of bad feeling has been engendered.

Sir John Simon has now explained the plan of the Commission, which invites the Indian Parliament to appoint seven members of its own to sit with the British Parliamentary Commission as a "Joint Free Conference" when central or "reserved" subjects are under discussion, while the Provincial Councils are invited to do the same for provincial matters. It strikes me as a most handsome offer, giving full and equal rights. But alas, the leading politicians in Delhi refuse even to consider it, and on the 16th a resolution was passed in the Legislative Assembly (by 68 votes to 62) reiterating their decision to have nothing to do with the Commission at any stage, or in any form. Fortunately, the Council of State felt differently, and a few days later agreed to appoint its committee to sit with the Commission. I hope the same wisdom will prevail in the Provincial Councils, so that when the Commission returns in October, there will be an atmosphere of co-operation and good will.

Mission House and Mount Elende (Sachikela)

A LEADER OF THE NEW DAY

By ELIZABETH LOGAN ENNIS

"THE people who first become Christians in an African tribe are apt to be of a type the very opposite to the commonest types of church members found at home." Thus Norman Leys in his book on Kenya. "They are people with unusual appetite for *new* ideas and new ideals."

To this adventurous type belongs Paulino Ngonga Liahuka, pioneer among the believers in his own region.

THE ADVENTURE OF THE MUSH POT

The world into which the wee, sickly, brown baby, Ngonga, came was untouched by any influence from the outside save that of the market for rubber and slaves, made by white men come from the sea. Shadowy rumors only of the messengers of the Word who had settled in King Equiqui's country of Bailundo had penetrated to the mountains of Chiyaka.

Every boy's ambition was to go "on the path" as soon as he could toddle: on the path to Ngangela for rubber, on the path to the coast to sell it; for a chest full of the white man's cloth meant influence, meant women, slaves and beer. Because Ngonga was a puny child, he had little hope of going to Ngangela. But once, when some of his cousins were guardians of the flag, which was the signal for the rallying of a caravan, he begged so hard to be allowed to go with them that his people finally consented.

The next morning, early, the cousins went out to hunt, leaving Ngonga and a younger child to watch the camp. They had had nothing to eat, and when the sun had passed the meridian, hunger urged him to experiment. There was cornmeal and a black clay pot in the hut. He filled the pot with water, put it on the fire, and began stirring in the meal at once. When he had put in a very great quantity of meal and the pot was full and still its contents had not the least likeness to the good mush his mother made, he thought of what his cousins would do when they came back and, frightened, seized the younger child by the hand and with him fled into the woods, leaving the pot on the fire. Unable to find the way back to their own village, the pair wandered about in the woods until at sundown they found themselves near the camp from which they had been fleeing. One of the big important cousins found them.

"You wanted to go to Ngangela?" he said. "Well! today we take you back to your own village. You have not sense enough to go to Ngangela."

God certainly had plans for that eager, questing little soul other than the long, long path to the rubber fields.

THE ADVENTURE OF THE WHITE DOCTOR

It must have been about the year 1901, that the guardian spirits of the village where Ngonga's great-uncle was chief signified their desire to change the village site. One morning the sacred box containing the relics of the ancestors was reverently borne from its shrine and along the brow of Kali-

longe, to a beautiful spot overlooking all the valley of the Talangi.

"Here," said old Upalandanda, "is where the spirits say that we must build, and in token thereof my name shall be no more Upalandanda but Chilembo, meaning the shadow of the mountain beneath which we build."

So was founded the village of Chilembo, and it looked out upon Elende, whither the Spirit of God was leading two men assigned by the Mission to select a site for a new station (Sachikela).

There was a wonder-working doctor in this new station, and the fact that he paid boys for work done for him was even more wonderful than his cures. A man who actually paid a small boy four yards of cloth for a few week's work belonged to a new species! Ngonga's cousin and brother went to Sachikela, and on their return flaunted their cloth in his face.

"Do you see this? They have paid us!"

"It is well enough to go and get yourself some cloth," said Ngonga's father when the boy applied for permission to join the force of workers. "But mind you stay no longer than necessary to get it. Such work, hanging around a white man's place, will make you unfit for the path—a softy."

Thus paternally advised, Ngonga presented himself at the Mission, and the keen eyes of Mrs. Wellman were not slow to recognize a person of exceptional promise.

"She looked at me sharply and said, 'You may go to the house to work.' And when we came to the house she said to one, Kasala, 'This boy will help you whitewash the house, and when he has finished he may play with the children.' "

THE ADVENTURE OF SCHOOL

"You had better consider the ways of your son," said a man one day to the honorable *sekulu* who was Ngonga's father. "Do you know that he is reading signs on a leaf? Next thing he will be *eyes for somebody!*"

A messenger was at once sent to summon Ngonga home. As he did not respond, his parents went in person to bring him away. The fear that animated them was a wholly illogical fear working in two ways: if a person knew how to read, his life was in danger, for someone might compass his death in order to use his eyes; on the other hand, he might be accused of causing the death of another person, even an illiterate person, in order to secure his ghostly help. And Ngonga *was* presently accused of causing the death of his older sister. As the reproach of this accusation did not die down, he boldly assumed the care of her three little orphan girls, took them all to the Mission and contributed to their support throughout his school days.

Ngonga ever had a desire to get to the bottom of things; he was eager to explore every avenue of learning that was open to him; so, when the Institute was opened at Dondi, he was one of the entering class that graduated in 1918.

It was a strange experience, meeting without fear or reserve boys from so many different places, and altogether contrary to the customs that prevailed in the little brown villages hidden away in the mountains. This lifting of the mantle of fear of the personality of others has been one great contribution of Christianity to the life of the Ovimbundu.

It was a great thing for our station schools when the first Institute boys began to help with the teaching. For six years Ngonga was principal of the Sachikela schools. His family that had long since given him up as the proverbial "goat who can be instructed only when his head is in the pot," began to depend upon him and recognize his importance. He had now become a "personage." His poor old spirit-haunted father took refuge with him in the last years of his life, but would not die in a Christian village.

"Carry me out into the woods," he said. "I have caused the death of many people. I must die in the open."

THE ADVENTURE OF THE CHURCH

Ngonga had become a charter member of the Sachikela church in 1910. During the years when his main interest was educational, he took increasingly greater responsibility in church matters, developing a peculiar fitness for looking after the many and varied details which come up for the consideration of the African church where it fills a large place in the community.

Organized by the Mission and guided through its first years by missionary counsel, in its second decade it began to assume control of its own affairs, to regulate its own membership and discipline, and to feel a responsibility for the primary education carried on in the Christian centers, sending out the teachers and attending to their pay. It also took charge of its own evangelism.

Ngonga became the first moderator of the church at this critical point in its development, conducting the business in an orderly and systematic manner, visiting each of its Christian centers once or twice a year, giving advice to leaders, and investigating cases requiring discipline, many of which required a great deal of tact and discretion.

He was chosen as the first pastor of the Sachikela church. Up to 1929 there had been no ordained ministry among the Ovimbundu, but as the fulness of time for this step seemed to be at hand, a council of delegates from each mission station was called in March to consider the formation of an Association of African Churches with an ordained

ministry. It seemed very natural that Ngonga should be the choice of the Sachikela church.

Some conception of the financial standing of the Ovimbundu people may be gleaned from the fact that the Council of the churches fixed the pastors' salaries at 160 *angolares* a month, which amounts to about $8.00. But this sum comes, here an *angolare* and there a *macuto* out of the bitter poverty of the people themselves, and they are blessed in the giving.

But not for many times $8.00 a month could one without "Ngonga's eyes"* see what he sees, understand what he understands, as he goes about his parish of seven hundred church members and a thousand learners. He knows how the actions of many of his parish are animated by the petty jealousies, the subtle suspicions, the cruel connivings which are the fruit of the demon fear. He must have eyes for the invisible. How circumspectly he must go in and out among his people, how humbly must he walk with his God if he is to succeed in his great adventure!

*Ngonga's eyes have been eyes for many people in his work with Mr. Ennis on the translation and revision of Scripture: work that required wary pursuit of elusive thought, discriminating choice of the right word, insight into the soul of other times, other races.

GO ADVENTURING WITH NGONGA!

"Our generation may be likened to those who hear the drums and come to the dance, but it is all over before they get there."

An Ovimbundu way of expressing the thought, "Old times never come again." The missionary is the conservator who would keep the African from throwing away his heritage completely. But the superstitious fears of old Liahuku's time are going and this means the lifting of so intolerable a burden that the Ovimbundu can well afford to lose with it what may be of real worth.

Will strong, life-giving convictions take the place of those old superstitions? Yes, if leaders like Paulino Ngonga can be raised up and educated and trained in increasing numbers to grapple with the problems of this critical time.

That depends on **you.**

AWED BY BEAUTY OF NATIVE VOICES

TO the music-loving Ovimbundu, the practising of songs for the West Africa Jubilee has revealed a new world of beauty and harmony. Awed, the missionaries listen to the accurate rendition of the different choruses. This wave of song has swept like a great river over the countryside, and carried on its harmonious flood the young people making up the chorus. They have gone back to their villages, the whole score of unwritten music in their heads and hearts, and reproduced it—and trained up choruses of their own.

There are hundreds of such groups, declare the missionaries, singing in exultation, without notes or accompaniment, and rejoicing in a new voice.

"Should our work for the Jubilee cease today, and no more be done," wrote the missionaries working on the great event, "through this one avenue alone there has been opened up a new door, which no man can shut."

But this work will not cease. It is going on and on, developing a wonderful program for the many guests from America whom it is hoped will be welcomed in the West Africa Mission sometime between May 19 and June 15, 1930. For in 1930, you know, the West Africa Mission has a great birthday party, celebrating 50 years of service. By that time a thankoffering of $100,000 will have been raised in America. This fund is to put decent buildings in the place of rude structures having mud floors, and sagging, leaking roofs; it is to establish a hospital, for there is not one in the confines of the whole West Africa Mission. This hospital will save thousands from suffering, unnecessarily, untold agonies.

The tentative program includes not only the wonderful Jubilee Chorus of 250 voices, now being enthusiastically trained by Rev. J. A. Steed, but a pageant entitled "The Three Crosses," and prepared by Mrs. Merlin Ennis. Divided into three parts, the pageant represents the spirit of Umbundu, with its divination and witchcraft; the coming of the Portuguese, and the coming of the missionaries, and the development of the native Christian church. There will be speeches by pioneer missionaries, early native Christians, government officials and visiting delegates. There will be inspirational services and special music, including the cantata, "Esther, the Beautiful Queen." There will be exhibits of primitive native life and handcraft, present-day work in shops and industries, and many charts, maps, photographs and manual-trade exhibits. Portuguese government officials, told of the plans, have expressed themselves cordially willing to co-operate.

TOURING KOREA BY AIRPLANE!

By HORATIO BANNISTER NEWELL

OUR four pastors went to Tokyo to attend the annual meeting of the churches, and I took the occasion to spend a Sunday at each of the three country churches, and one at the home church. Gave three days, and in one case four days, to each place; had some good meetings; did lots of calling in the several parishes; had several conferences on some topics about which I could speak more freely to the folks than the pastor himself could, and had a good time all around.

On account of the Chosen Exposition, which was then going full blast, traffic was quite congested, and one was never sure of a chance to sit down in the train unless he had a first-class ticket. On my trip to Pyeng-yang I solved the difficulty by taking an airplane ticket, which cost the same as first class by train, and had the advantage of making the distance in seventy-five minutes as against the seven hours by rail. This gave me a whole extra half day for calling which I was glad to utilize to the limit.

The return trip was not so delightful, as we ran into a big storm, with clouds and darkness, rain and hurricane, about us. The pilot tried to feel his way through by various routes, and once had us far over to the east with the sea below us; but, being unable to buck through, he at last, when we were within only twenty minutes more of home, had to turn tail and run back to our starting place. He was quite chagrined and said that it was the first time in his six years of service that he had failed to deliver the goods. The company also said that it was the first time that any of their planes had failed to get through on account of the weather. And that was the one I had to get into! Well, it was thrilling while it lasted! And then I had to take the plebeian way of a midnight train for home.

All our churches in the field are making good progress, and the one at Taikyu is now making definite plans for a larger building on a better lot. There are two outposts of Taiden, one of which I visited this trip; the other I plan to see this month. On my previous trip there, I went to Kokei where our little group usually meets in a private house, but on that occasion I was asked to speak in the Chamber of Commerce hall. The Mayor presided, and later asked me to include them once a month, when he would always give the use of the hall and would advertise our meetings. This trip I went from Taiden to Koshu, the capital of that province, and had a little meeting in the home of the Chief of Police. He and his wife and both parents, who are with them, are Kumiai members from our old field, Matsuyama. We are about to lose our good pastor, Mr. Hasegawa, who has been here for nearly nine years. He has accepted a pretty loud call from the Hyogo Church, Kobe. He has done a notable work here and will be sadly missed, not only by his own church, but by the Christian community. Personally I shall feel rather lost without him, as he has been a good friend to us, and we have had most congenial fellowship; my duties in the church will be increased when he goes.

THE RELATIONS OF THE CITY CHURCHES ARE IDEAL

Last Sunday I changed color a bit and became Methodist. The pastor of that church (Japanese) was absent and asked me to take the services. The mutual relations of all the Japanese churches in the city are close and quite ideal. Once each month we have a ministers' meeting, which includes also evangelists, S.A. workers and Y.M.C.A. secretaries. This is always well attended, and the men get very close together. Then there is also once a month a meeting of the Japanese Church Federation, to which each of the Christian bodies sends five delegates, men and women.

As you perhaps know, "functions" are about the only things that Keijo doesn't have anything but. Last Saturday they had to double them up. In the afternoon was the annual get-together of the International Friendly Association, held at Chosen Hotel, and attended by about two hundred. Here Red and White Russians meet together in peace, Catholic and Protestant forget about it, Jew and Christian fellowship over sandwiches, and all are happy. In the evening was the annual banquet of the various clubs that are organized within the Y.M.C.A. The "Y" is doing good work.

NOT ABLE TO GET OUT OF THE HABIT OF YOUNG MEN

My own connection with the "Y" is as a member of the Board of Directors and also as teacher in the Night School, where I have one whole evening a week in the Higher English course. I have always been accustomed to work with young men, and never seem able to get out of the habit. I believe the best work I am doing here now is with that strata in the three Bible classes I have for them. One is at the church on Sunday morning; one at the house Monday night for young business men in banks, commercial houses, government offices; and another on Wednesday night, also here at the house, primarily for young men of the church

who have duties in the Sunday school or who are for other reasons unable to get into a Sunday class, but who want real Bible study for their own spiritual growth. These latter are practically all Christians; those of the other two classes are not, but are coming along hopefully. A good number from these classes have moved on up into the church during the nearly six years that I have been here, and at least three of these "graduates" are now on the Board of Deacons.

EPISTLE TO JAPANESE THAT HAVE UNSTEADY FAITH IN CHRISTIANITY

[NOTE. *A Kobe College Bible Class that had spent a term on the Epistle to the Hebrews wrote instead of a term examination, a modern apologetic modeled on the lines of that epistle. Different members of the class chose various religions—Mohammedanism, Shintoism, various modern Japanese cults—as the background for their papers. The following "Epistle" to former Buddhists was among those most consistently carrying out the idea.* C.B.DE.F.]

CHAPTER I

IN the former days, our fathers had great difficulties to obtain spiritual freedom, because they had to work out their salvation by themselves. But nowadays we can easily be saved from any fears or sins through the redemption of Jesus Christ, our perfect leader and Savior.

Being born without sins, as the Son of God, Jesus spent his whole life in perfect purity, whereas Gautama was born as the prince of an earthly kingdom and grew up amid pleasures and sins. You all know that the prince of the heavenly kingdom is much more excellent than the prince of the earthly kingdom, which is filled with sins. Then you may wonder why the greater one was humbler and poorer in his figure in life. The answer is very clear, that he who has the same daily experiences as we have can have much more sympathies for us than he who has not. For this reason Jesus took the humble figure like ordinary men, and suffered for our sins. And the purpose of his sufferings, as he had no sins to suffer for, was only to save us from our sins. Though Gautama had also great sufferings, the purpose of his sufferings was to lead himself into the blessed freedom from the changeful life.

You are wise to judge between these two, which is greater, to suffer for others or for himself.

People often say, "To do is better than to say." Gautama taught the people wisdom and the law to earn Nirvana. But Jesus taught us love of our Father in heaven through his deeds, and died to save us. Moreover, Jesus had firm confidence in himself as the Savior of us, more than Gautama had. For did Gautama any time say, "I am the light of the world; he who followeth me shall have the light of life?"

Thus we have such a mighty, perfect Savior for us. Therefore, if you wander away from Jesus Christ, you will find no way to be enlightened, but will walk in the darkness.

CHAPTER II

Contrasting the promises of Buddhism with those of Christianity, you will find many superior ideas in the latter.

For Buddha taught us that the sufferings in this life are the punishment for the sins in the life before. So people must do better, expecting the reward in the next life. This is a very fearful idea of retribution. In this point, you are blessed much more than others, for you have a merciful Father in heaven who forgives your sins, in the case of your repentances, through Christ. In Buddhism people must work out their salvation through meditation and obedience to the law. But we are saved only by believing in Christ. Therefore, salvation of Christianity is promised for all the people, not for only the intellectual people.

From the social point of view you will find also the superior promise in Christianity. For did Buddha say even for one time, "I am the vine, ye are the branches?" Now this world is establishing universal brotherhood. And this promise gives the world great hope.

So we must be more faithful to Christ, hoping to establish the universal brotherhood in this world.

CHAPTER III

Now you all notice that we cannot be saved from sins and fears unless we have faith in Christ. For did Buddha any time say, "Thy faith hath made thee whole?" All of us want to be perfect. And Buddha taught the *wisdom* to be perfect. But did he say for even one time, "Ye shall be perfect, as your heavenly Father is perfect?"

Therefore, faith in Christ completes the purpose of wisdom and the law in Buddhism. For wisdom

(Continued on page 77)

HOME BASE

THE Woman's World Day of Prayer this year will fall on Friday, March the 7th. It has been reported that the contributions received in 1929, on that day amounted to $8,767.92, and it is recommended that the seven Union Christian Colleges of the Orient be designated as one of the objects for like gifts on this coming Day of Prayer. This increase in gifts (more than double the amount of the previous year) and the object to which some of it will go, gives one a feeling that we are growing in world fellowship and understanding. In this connection it is also interesting to note that the edition of sixty thousand of "From Jerusalem to Jerusalem" has been completely sold out, and that an edition of ten thousand is now on the press. One friend is to defray the expense of having this put into Chinese, Japanese and Indian.

PLAN OF ADVANCE IN KANSAS

This extract from the Kansas Congregational News Letter brings encouragement and shows how one state handled the Plan of Advance: "Each Board and Association gave careful attention to the Plan of Advance, and all endorsed the plan of undertaking to raise $3,300 'new money' for benevolences in 1930 over the expected receipts of 1929. Following the suggestion of the Advisory Board of the Eastern Association, this sum is to be divided among the Associations, each accepting a ten per cent increase over the associational quotas of 1929. This additional sum will be known as 'The Associational Quota,' and will be presented to the churches and raised as a free-will offering, over and above the quota now accepted by the local churches on the apportionment. A great deal of enthusiasm was aroused over the plan and we confidently expect the full sum to be secured."

Dr. Alden Clark has been out in several churches at the time of their setting-up program, and reports that they were all budgeting for at least the same benevolence as last year and some for more.

LETTERS FROM OVERSEAS

REV. J. RIGGS BREWSTER, ON THE SCHOOL OF RELIGION, ATHENS

"During this year I have been called to the School of Religion in Old Phaleron, as Mr. Ernest Pye is on furlough, to help in the teaching and administrative work of the school. We have twenty-three students of five nationalities, nine women and fourteen men, who are being trained for religious and social leadership to go out into the countries of the Near East to teach and live according to the Christian Gospel. This school came to Greece when it became impossible for it to carry on in Constantinople where it was located after the war. It was originally a theological seminary located in Marsovan.

"Perhaps many of you will ask the obvious question: 'Why are we here in Greece at all? Why should the American Board carry on Christian work in a Christian country?' In the first place, most of us are here because in a sense we are refugees. Our work in Turkey was carried on largely among the Armenian and Greek populations for whom and with whom our missionaries have been laboring for the past century. When the great cataclysm of war with its consequent massacres, deportations, and migrations took place, many of our workers in Turkey were forced to leave that country and to come with the Greeks and Armenians to a country which welcomed Americans and refugees alike. Second, we are here also because we recognize that there is a real need for Christian-American education among the young people of this country. Students are flocking to our schools much faster than we can care for them. This summer in Salonica we had three or four times as many applicants for the College and the Girls' School than we had places for. The Girls' School in particular was literally besieged by those who wished to become boarding students. Third, we are endeavoring to live on terms of friendly co-operation with all groups of Christians while we realize that Christianity must not be a matter of name or formality, but must be infused into the whole life of the people. Our schools have been recognized by the Greek Government, and we are looking forward to a fuller and more intimate co-operation with the leaders in church and state. Large groups of Evangelical Christians have come

over from Turkey—both Greeks and Armenians—and we feel that we should remain in helpful contact with these groups in sending out leaders as preachers, teachers, and social workers into their communities. We have been also carrying on a great deal of relief work among the refugees, but we hope that direct relief work may cease soon, and our work be more confined to the raising up of men and women for leadership."

Miss Carolyn Smiley Writes from Athens

"I visited two of the refugee camps and saw the tiny huts of the Greeks and Armenians. Miss Rice loves the children in her schools and is right when she calls them the hope of the future.

"Dr. Marden took me to the hospital in one of the camps. Dr. Parry was there helping out while Dr. Parmelee* was on a vacation. Two American nurses were on the staff also. What the Armenians would do without that hospital is something to think about, for they are too poor to ask for help anywhere else. Hardly any of them make a decent living.

"On Sunday we attended a service in the camp near the dock in Piraeus. You could read poverty and hardship on everyone's face. The minister finds his work hard, for every year he loses some of his congregation. The people are going to South America and to other parts of the world.

"The staff at the Junior College was complete, with the exception of Miss Gordon who was expected any time. The land for the new campus is in a splendid place—out quite a way but near the water. How many day pupils will come out there? The school will probably become more of a boarding school than it is now, and that may be more satisfactory as it can then have more influence over the girls."

* See PERSONALIA.

Dr. Rawlinson of Shanghai Writes of the Red Cross Report

"It looks as though the *Red Cross Report* were raising considerable of a retort on this side. It is generally admitted that its strictures as to politico-military interference with famine relief conditions, and that politico-militarist conditions are one cause of famine situations in *some* places, are justified. An editorial in *China Tomorrow,* a magazine in English, published by Chinese in Peiping, admits this and hits also at the Government or Governments. The *China Critic,* Shanghai, however, objects strenuously to the report. The Government resented it. Articles opposing it by J. S. Burgess have appeared in the *China Weekly Review* and the *Peking Leader.* The International Famine Relief Commission has also issued a critical objection thereto. The chief weaknesses of the *Red Cross Report,* as seen in these various opposing statements, are somewhat as follows: (1) It accepts uncritically statements anent the population of China; (2) It admits that actual famine exists, but hides behind the politico-militarist complications in order to bolster up its idea that nothing can or should be done; (3) It claims that the Chinese do little towards famine relief. This is not, of course, true. In this famine, for instance, 75 per cent of Mex. $6,500,000 have come from non-governmental Chinese sources. This is an exact reversal of the situation in the famine in 1920-21. In spite of the disturbed conditions, the actual losses indirectly chargeable thereto, says the International Famine Relief Commission, is less than Mex. $800 of a total of $2,000,000 distributed in supplies and money, which is considerably less than one per cent; (4) It is, of course, true that the Government has not done much, but it has not overlooked the problem. To correct some of the politico-military complication is out of its power except through civil war.

At the Marathon Monument

Members of the third high school class of the American Junior College for Girls on a picnic at the famous battlefield.

"Two major reasons for the adverse report of the Red Cross stand out in my own mind: (1) The psychology of the organization is essentially an *emergency* one; (2) They seem, therefore, like many other folks, to be unable to see where and how *preventive* famine relief measures, as well as those of *immediate* relief, can be fitted into a program of general famine relief. The chief effect of their adverse report is to cut, or nearly cut, the bond of philanthropic sympathy already set up between the economically strongest nation in the world, and one almost strangled with economic problems. As indicated above, their adverse report was not needed to urge the Chinese to help. That in some places famine relief funds might play into unscrupulous hands of militarists is probably true. But there are many places where such an eventuality does not stand out. And in spite of the fact that rains in some places have lifted famine conditions, in others those conditions still continue. The International Famine Relief Commission has stated that such still destitute places comprise 450,000 square miles in extent, and involve approximately 30,000,000 people. Genuine philanthropic sympathy with the Chinese suffering thereby cannot get behind politico-militarist condition as an excuse for doing nothing."

Rev. Henry C. McDowell's Difficult Experiences in Galangue

"Should Dr. McMillan reach Galangue now, he would certainly be impressed by the amount of work to be done. Two epidemics are upon us—measles and whooping cough, and coming at the change of seasons (we are entering the rainy season now), many are developing pneumonia. Hundreds of children have died in the surrounding villages. We have been a little more fortunate here on the Mission, but even here we have lost several. Since I came to my office this evening, word has come about the death of another little boy—sick for several days with an awful case of whooping cough and pneumonia. We are doing what we can, but it seems that the kids just cannot stand it when two or three ailments hit them at once. Both Curtis and Elmer have had their turns at measles. Elmer is in bed now, and it looks as though he may develop whooping cough. Last week I practically ran aground and could not figure out what I was developing. At the same time that I should have been in bed, I had four cases of pneumonia nearing the crisis. Needless to say we are busy, and the end is not yet.

"Sickness has made inroads on school and religious services. We have not insisted on full attendance. The spirit of the people has been great. Their faith has lasted them to the cemetery and back—a real test for the native mother. Withal, we long for the Doctor. A layman may do all in his power, and still he feels that something else might have been done. The strain is awful. We are expecting Mr. and Mrs. Coles in about three weeks. We'll certainly be glad to see them. They are getting here at a very needy time.

"I had the experience of my life last week—a real commentary on 'without God and without hope.' I had to go to a native village about twenty-five miles away. There were several bodies of children between ages of two and ten stretched out on the ground. As best I could make out, all of them had developed pneumonia along with other ailments. The witch doctor was doing his worst—all sorts of noises, twists of the body, etc. He was fighting away the spirits that wanted to take away the children. While I stood there, two of the children passed on. I was told that that made six for that day. The mothers and relatives stand to the side and join in a weird chorus until their little one is brought aside, the spirit having won. Then they send up an awful wailing and take the body to their hut. I understand that that scene has been and is being reproduced in all the villages round about. My! If we had a proper hospital, doctor, and nurse, just now wonderful sermons could be acted.

"I am so taken up with these epidemics just now that I have little inclination to mention other phases of the work. You will remember us in prayer to the Great Physician."

Miss Adelaide S. Dwight Has Moved to Cesarea

"The Dodds are getting settled and Miss Paige is taking hold splendidly in the hospital. They begin the clinic tomorrow and will open the hospital as soon as Dr. Dodd's diploma comes from Angora. He already has a reputation to live up to—everyone calls him 'Dot's' son and patients are eagerly waiting for the opening.

"Here in Cesarea I hope to have a friendly place for the women teachers and anyone else who wants to come. I've been investing in some Turkish books and magazines, and with the phonograph and a fire in this sunny room, it ought to be attractive.

"There is a great demand for the Girls' School, and the Minister of Education gave hope this fall that permission would be given for another year. There is a great interest in home economics; there is an amazing growth in outlook on the part of the women and girls, and we must keep up with them, leading them to a wider vision of what serving their country means—the teachers, for instance, have no idea of the responsibility that is theirs in the guiding of the thinking of their pupils. The Girls' School can help so much in this."

ON THE "MARATHON FIELD" OF ANATOLIA COLLEGE

Students of the American College in Salonica are seen here taking the oath of the old-time Greek athlete: "On my honor as an athlete I swear that I will contend sincerely in accordance with the rules. I will not resort to trickery, nor take unfair advantage, but will strive honorably to win the victory."

MRS. HASKELL WRITES FROM PORDIM, BULGARIA OF THE FOLK SCHOOL

"*All* beginnings of worthwhile enterprises have been and needs must be uphill work. If God gives us the *physical* strength to hold out till the school is in running order, all will be well. Mr. Haskell works like a slave—I marvel at his endurance and patience. All manner of people in the village speak about it, especially about the way he will work, in overalls, *with* the workmen. The villagers are used to seeing persons of culture guard their hands against rough contacts. We expect to have our opening exercises on December 1, and look for quite a number of guests for the occasion."

REV. EDWARD FAIRBANKS WRITES FROM VADALA

"We returned to our station here at Vadala with great joy, for we were received with open arms by Christians, Hindus and Mohammedans. I was specially interested to see Hindus of good caste who had come in to meet us, some ten miles, some twenty, and some even twenty-five miles or more—from the very limits of the Vadala District.

"I find that the indigenous church, the United Church of Northern India in this section, shows more of a spirit of progress than heretofore. Last year the Godavari Valley Church Council (to which we belong) asked our Mission to hand over to them the evangelistic lines of work within its area, i.e., the work of preachers, Bible women and colporteurs. This is as it should be.

"Last week the Synod of Maharashtra (the Marathi-speaking area of the Bombay Presidency) met in a town twenty-three miles to the west of Vadala. A beautiful new stone church was dedicated there, the money for which was raised entirely by the church itself. I think that this is the first instance of the kind within the limits of our Mission. The matter of special interest over which the church delegates spent a day and a half was that of tithe-giving. They recommended that every church member should definitely set aside a tenth of his income for the church each week or month, and that every effort should be made to put all the churches on a self-supporting basis. In passing, let me say that the church councils as well as the Synod are officered, almost to a man, by Indians; the leadership of the indigenous church is coming to its own."

DR. CLIFFORD MANSHARDT ON PLANS FOR A CIVIC REVIVAL IN BOMBAY

"Our work is going ahead in splendid fashion. Just now we are making the final plans for our civic revival—an attempt to arouse the latent idealism in Bombay. We are having a series of nine lectures on 'Improving the Life of the City.' The Municipal Commissioner is to open the series, under the chairmanship of the Governor, I hope, speaking upon the responsibility of the corporation for a better civic life. Mr. Jinnah, the outstanding Mohammedan political leader of India, will speak upon politics and a better civic life. The Editor of the *Times of India* is speaking upon the contribution of the newspaper; Mr. Jayakar, the principal Hindu leader, is speaking on the contribution of communal groups; Mr. Natarajan is speaking for social work;

Principal McKenzie for education; a representative of the Bombay Mill Owners' Association for employers; the Labor Member in the Legislative Assembly for labor; and I will try to speak for religion. We hope that it will be a most worthwhile series, showing that the Neighborhood House is more than a local institution, a real leader in wider civic activities."

Rev. Philip Dutton in Meetings at Taiku

"We have just finished five days of special meetings in Ch'ing Yuan (West Suburb Church)—two days' retreat for evangelists and three days' meetings for the Christians. The attendance was good, spirit fine, and plenty of good speakers. There were 150 enrolled, and 110 took Communion on Sunday. The church members came largely from the Ch'ing Yuan region. The meetings did a lot of good, I think—in fact I feel we are on the upward road again after the uncertainty, upsets, and changes of the last two or three years. We also have made more adequate plans for Hsueh Tao Pan than ever before. But more of this later.

"Twenty-fifth anniversary of the hospital yesterday. Governor Shang sent a delegate to represent him. Fenchow Hospital sent several delegates. Dr. Liu came from Taiyuan. Moving pictures for four nights in a p'eng erected in the courtyard. There were crowds out. Subscriptions are also being taken for the hospital, but I have heard no report on results—probably too early to tell now.

"Am off to Fan Ts'un for three days, then to Ku Chiao for a week, then to Pei Tso and O Ch'ih for Communions—and so it goes. Wish we had more workers, but we'll do the best we can with what we have."

Rev. Ralph Shrader Working with Boys in Foochow

"I am thrilled with my work this year! Am giving all my time to the school and find that there is a great satisfaction to be had from working with the boys. We have only a hundred students and of this number only twenty-seven are in the senior high, but I am trying to get to know them—the second-year students especially, as I'll have them one more year. I'm teaching them radio, and they come over to my home to hear my set. (By the way, if you have any radio-fan friends who have old materials used in making radios, please tell them that I could use any such if they are looking for a place to throw them! Of course the boys can't afford to buy radio parts and it strikes me pretty hard, for our salaries are not built on the idea of buying things with money which has been converted from gold into Mex. dollars.)

"A group of us who are interested in religious education, headed by E. M. Stowe of the University, have united into sort of a study group, and we are trying to collect case studies of the religious problems of our students. This promises to be a very helpful study to those of us who are convinced that the old approach will not do today, but don't know just what approach to use.

"A couple of weeks ago I got a letter from Roderick Scott, and he suggested that I do some work for the returned student, university graduate class of people here in Foochow. I got busy with the principals of our schools, and we had our first meeting Sunday afternoon. (I should say that Dr. Leger had three or four meetings last spring with partly the same group, so he helped make the

A Ioannina View

The beautiful spot where the meeting of the Greek Evangelical Synod was held.

THE MARATHON DAM IN GREECE

The new water supply for the cities of Athens, Piraeus and Old Phaleron.

plans for the first get-together this fall.) We are planning to meet again next Sunday.

"This week-end is proving to be one of the most interesting we have had in China. Some weeks ago our friend John Nipps wrote, asking if we could entertain his friend Dr. Chen Ta of Tsing Hua College. We replied that of course we could, so Dr. Chen came in from Hongkong the other day. He is here to study labor conditions, and I have been going with him to Foochow's factories. Have had some excellent talks with him about the Memorial Service and especially military training in the schools. He is against the latter, believing that it is silly for China to expect to get her rights through military power, and furthermore, that it is too costly, and still further, that world opinion is becoming such that it won't be necessary."

REV. MERRILL N. ISELY WRITES OF THE OPENING OF THE AINTAB HOSPITAL

"We are so happy with the coming of the Deweys and the reopening of the hospital. Dr. Dewey's careful and thorough examinations and fine spirit have impressed everybody. Free clinics are now three times a week. On all of those days and many others he has as many as he can see. Several fine recoveries among the inpatients have been making a name for him. For the pay patients at clinic he charges almost twice the amount the city doctors charge—where the patient can pay it—but people make no objection, once they understand him and his work; they feel the treatment is worth two liras (one dollar). There are of course so many, many poor, that even with the hospital running at full speed, the means at his disposal are not going to amount to very much. But the people are so sensible, we feel sure they will meet the situation.

"Dr. Caroline Hamilton has, of course, been the guiding hand in a great deal of the planning. I have been helping some in the laboratory, and I trust that I can follow up the men patients as they return to the city. Dr. Dewey has been impressed by the cordiality of the people. I feel that the hospital and all the mission work has a fine hold on the common people. Many of the wealthy class are our good friends, too. A good bit of this is due to the love of and for the late Dr. Shepard and his son."

MISS JEANNIE L. JILLSON, BEIRUT SCHOOL

"This school was established about eight years ago for Armenian girls who had not the means to go to other schools here in Beirut, and yet were longing for an education, and were so promising that they could become teachers or could come to support themselves if they had an education. The tuitions were made very low, fifteen and eighteen dollars for day scholars a year, and one hundred for boarders, and the privilege has been given to those who cannot pay even so much to give what they can and work for the rest. Help has come for girls from different sources, from the Armenians themselves, and from the Near East and from Miss Wheeler, and from friends who have heard of the work and become interested in special girls. Many of the girls after two or three years of study go out for service in some family for a year and so earn for their next year's tuition.

"Last year some of you sent me money to use for the work I had hoped to do in Brousa for the little children in the playground. I could not get permission to work, and so I brought the money here with me, and now I find so many ways to use it for girls who are so anxious to come to school. One girl was in school some time ago, when her mother

was able to work in a family, but she fell and broke her hip and is not able to do anything. The girl left school and has been working in a rug factory, earning six dollars a month to support her mother, brother, and herself, paying for their rent, as well as food. When I told her the other day that I would give her the six dollars so she need not work, but could come to school, because I had friends in America who would help her, she was so glad that she kept saying, 'Oh, I am so happy.' Then there is another girl who has been for two years in a sanitarium for tuberculous patients. She has been allowed to come back to school now, but we found the family was so poor that for her to pay anything would mean taking money from the food she ought to have, so I told her my friends could help her, and that meant a great deal to her. Still one more girl I could help this year is an orphan, who has only her sister to work for her. She is in a family and so can have a room for herself and her sister and provide the food, but besides that she earns only about two dollars a month, so it would be very hard for her to pay the fifteen dollars for the year's tuition. Now she will pay half and I half. So you see I have been able to do this much because of your kindness and help. They are all such fine girls, so anxious to study, it is a great pleasure to work with them. We also have six Armenian teachers and one Arabic teacher, such nice young ladies, so pleasant to be with and so ready to help in any way."

Miss Frances Emerick of Sholapur Knows of Some Fine Investments

"Sometimes I'm optimistic and sometimes not, but most of the time I'm optimistic. Take, for instance, Lala. He's an orphan here in our boarding department. I wish I could send him along with this letter to show him to you; then you'd have to send him right back, because we are going to need him tremendously here after a few more years of schooling and training; he has passed this last year into what corresponds to the senior class in high school at home. He wants to become a preacher; he's a leader, decidedly, and a fine Christian lad.

"Just before school started, Lala wanted to have a talk with me. He sat himself on the floor and began. He wanted to know, could we send him on in school. He said he had asked Mr. Kadam how long it would take to pay back the money the Mission had put into him. Mr. Kadam told him it would take ten years. He said he wanted to pay it back—and tears came into his eyes. During vacation he was doing some sort of carpenter work, *making fourteen cents a day* at first, then getting a raise to sixteen cents. He was working in the burning sun all day, and it had given him much trouble. 'But Mr. Kadam told me to go right ahead, so I went ahead.'

"I told him that the people who had been so kindly sending money out for his board *had quit June first;* that I didn't know where we'd get the money for his expenses; that we were having to cut a grade off our school this year to save expense; we were trying desperately, in every way, to save expense; but that he really *must* go on—we need good preachers so badly—and that the way we most want to be paid back is to have boys grow up to be splendid Christian men, leaders for their own people. Do you know of some one to help Lala?

"I'm delighted with one of my two new teachers. I was trying desperately to get some important mail off yesterday, when arrived my sixty-sixth interruption for the day. 'Twas he. When I went out, I found it wasn't only he, but in addition, one-score and one little brown boys. He said they wanted to start a Boy Scout company. Could they? Well, could they! I was delighted, I was as happy as I could be as I watched that enthusiastic teacher put them through their paces. They need so much that sense of order. They're our schoolboys. I wish we could afford to have Scout suits made for them."

(Continued on page 77)

Athens in Winter

AROUND THE WORLD

CHRISTMAS JOY AT INANDA

For the first time in fifty-two years, Inanda Seminary, Phoenix, Natal, South Africa, received two new American teachers at once. Miss Anne B. Brookings, and Miss Agnes Wood, who arrived this fall at the Seminary, are hard at work on their Zulu at Adams Mission Station, forty miles away. Their arrival added much happiness to the Christmas festivities at Inanda, even though they were not present in person.

The saying that "experts in a line never agree" is absolutely true in the opinion of the Principal, Margaret Walbridge, who has been receiving estimates on the electric lighting of the school from at least six electrical engineers. Their opinions differed radically; they seemed to agree on only one thing and that was that it would cost a lot of money. But the staff at Inanda feel that in the near future the Seminary will be lighted up as never before in its sixty years of history.

A special gift from the church at Dalton, Massachusetts, of $1,375.95 brings the total amount of the Inanda Seminary Electric Lighting Plant Fund up to $7,576.76. Miss Walbridge's original goal was $7,500.

NOT A SHRINE BUT A MAN

Carried on the shoulders of eight men through the thronging business sections of a Chinese city is a huge wooden motto, decorated with bright-colored streamers. In back of the burden bearers come the fifes and drums. Following this is a long procession of well-dressed citizens, with all the outward display so pleasing to Orientals. What does it all mean? It is a gift of gratitude from forty-five families of fourteen villages to a Christian preacher for his medical skill and friendly service. From one of his patients he successfully extracted fragments of a bomb.

AMONG THE REFUGEES

Because of the emigration this past year from refugee and Armenian settlements near Athens, it was thought that the refugee schools under American care would be poorly attended. Surprisingly, however, pupils came in to fill the vacant places, and Miss Rice reports 600 last year in her schools. Particularly popular are the kindergartens. Kokkinia, which has a new building, has both day and night schools, and the grammar grade graduates from Lipasmata have organized an alumni association.

THE OLD AND THE NEW IN GREECE

The Prime Minister, Mr. Venizelos, was up in Macedonia at the city of Kavala several weeks ago, and during his reception the Metropolitan of Kavala offered a prayer beseeching God that at some time there might go forth from that port strong fleets to work towards the redemption of Greeks who are still under the yoke of foreign bondage. When the Bishop had gone so far, Mr. Venizelos interrupted him and said: "Your Holiness, forgive me if I interrupt you; but as long as I am at the head of the Government in Greece, there will be no question concerning expeditions to go out from this harbor or any other harbor. We are now working to create an industrious and peaceful state." The crowd applauded the speech of the Prime Minister.

The next day the Bishop made a public statement saying that he as the high priest had been directing his simple prayer to God which he had a right to do because of his position. "To God," he said, "my words were directed, and not to the President of the Government, who unjustly made remarks about my prayer; nevertheless, I insist that my prayer was right."

Panorama of Mt. Olympus

RUFUS JONES IN ATHENS

Dr. Rufus M. Jones of Haverford College was with the School of Religion at Athens for three weeks in November and delivered a course of five lectures on the subject: "The Nature of Religion and Man's Approach to It." His lectures were much appreciated by our students and drew quite a large group of local and American friends to our school to hear him. Dr. Jones visited the Greek Metropolitan, Archbishop Chrysostom, and was very kindly received and had an interesting conversation. The two men were poles apart in their theological and ecclesiastical positions, but they met as Christian friends and found they had much in common.

DEATH OF THE PROPHET

In the MISSIONARY HERALD of November, 1927, was a picture of "Prophet" William Wade Harris, and a short account of the work of this wonderful evangelist on the Ivory Coast. Though he was there for only two years, he nearly swept it clear of fetishism, and is said to have baptized at least sixty thousand persons. They built churches in many of the villages and waited ten years for the arrival of missionaries who, he told them, would at some time come to give them fuller instruction than he had been able to do. When at last English Wesleyans learned of the existence of these people, they were enthusiastically welcomed. Word has now come of the death of this Christian pioneer.

ALWAYS THE CHRISTIAN PASTOR

A young Chinese business man was taken seriously ill and brought home to his native city. The doctors pronounced it galloping consumption and refused to attend the patient. The Christian pastor was summoned. "But I am not a doctor," he protested. "I have no medical skill." The more he maintained his humility and lack of knowledge, the more he was urged to come and visit the sick man. Finally he consented, but before he could reach the invalid's home, two relays of messengers met him urging that he hasten because the sick man was confident that his coming meant a cure. Appalled at the appearance of the young man, the minister was uncertain as to his next step, but administered doses of Epsom salts, knowing that no harm would come even if no good resulted. Messengers the next day announced an improvement. The preacher, in fear and trembling, went to visit the home once more and en route entered the village temple, and seeing a young man wearing mourning, assumed that the end had come—but the end had not come, at least for the minister's patient. He continued to improve, and soon was sitting up. Weeks passed and the improvement progressed.

Expressions of gratitude are still overwhelming the humble little minister who was used as an unconscious instrument of the healing power of faith.

AT THE SCHOOL OF RELIGION, ATHENS

Top row, left to right: Professors Brewster, Levonian, Rose.

Lower row, left to right: Professor Michaelides, Dr. Rufus M. Jones.

COMPARING BIBLE AND KORAN

It is said that the Mohammedan El Azhar University in Cairo has purchased a thousand copies of the Bible in Arabic and a thousand copies of the New Testament, to be used in comparative studies of the Christian Scriptures with the Koran.

MISSIONARY RETREAT OF ORLANDO, FLORIDA

On December 15, 1929, a home for furloughed missionaries of all the evangelical boards was opened at 90 Webber Avenue, Orlando, Florida, J. Elwin Wright, Manager.

Missionaries who need a quiet resting place in the South are asked by the management to consider this Home theirs to the extent of its capacity to care for them. The rate of board will be determined entirely by the ability of each person to pay.

Workers in the home field are also eligible for entertainment. A very high-grade school of missions for all denominations was recently announced to be held there January 25–29, 1930.

WEN SHAN STILL WANTED

In spite of all that happened—stormy days, war propaganda, misunderstandings, depleted staff—Wen Shan Girls' School in Foochow, China, under the able leadership of Miss Hwang Wen Yu, has this year, without any effort on its own part, the largest enrollment in its history. A new class of girls is to be added to the student body. Religious teaching is treated neither with scorn nor indifference. Almost every student is studying Bible under the new elective system. At the request of twenty-five girls, a voluntary Bible class was organized which meets every Sunday afternoon. In reporting on the year, the missionary teachers at Wen Shan state, "The Christian aims of the School have in no wise been lower under Chinese leadership, quite definitely they have been broadened and deepened."

PRIZES OFFERED

Of interest to missionaries in Africa are the prizes being offered by the International Institute for African Languages and Cultures for the best books in five different African languages. This is done to encourage the production of African literature. For 1930 prizes are offered for manuscripts in Xosa, Swahili, Hava, Kongo and Akan (Twi or Fante). Each book must contain between 40,000 and 60,000 words; must be written by an African, and manuscripts must reach the office of the Institute, 22 Craven Street, London W. C., England, by October 1, 1930. The Institute hopes that missionaries and others in contact with Africans who might compete will do all they can to make these prizes known. Each year the languages will be different.

PERSONALIA

CORRECTIONS

I

Some misunderstanding has been caused by the statement in the interview with Arthur G. Robinson in the October HERALD, that he was the first missionary not already on the field or previously connected with the American Board whose appointment was requested by the Chinese. Prior to 1929, the authority to request appointments rested with a joint Chinese-American body, the North China Council of the Chinese Congregational Churches, on which foreign missionaries and Chinese were equally represented. This body, in which Chinese opinion was of course very thoroughly consulted, asked at various times for the appointment of particular new missionaries in a way similar to that in which Mr. Robinson was asked for.

In 1929, the North China Council was reorganized into the North China Promotional Board, on which Chinese delegates were in a two-thirds majority. Hereafter, this body is to be elected by the Chinese Congregational Churches, from among their own members, including many of the missionaries. Mr. Robinson was the first missionary whose appointment was requested by this new body, more fully representative of the Chinese Churches.

II

In our reference to Dr. Neil H. Lewis in our January number, page 32, we spoke of his being in Fenchow, when in reality he is located at Ingtai, in the Foochow Mission. The doctor at the new Union Hospital in Foochow is Dr. Horace Campbell, not Dr. Lewis.

III

Mr. Henry Koehler was referred to in our January issue, page 33, as having received twenty five-dollar gold pieces from his colleagues. It should have read *ten* five-dollar gold pieces, making fifty dollars in gold for his fifty years of service with the American Board.

MR. BHORE, whose father, Rao Sahib Bhore, became a Christian through the teachings of Rev. Henry Ballantine of Admednagar, and whose mother was a pupil of Mrs. Hannah Hume in Bombay, was the Secretary of the Simon Commission, and has now been appointed a member of the Executive Council of the Viceroy. This is one of the highest offices in the gift of the Government.

DR. MARY CUSHMAN of Chilesso, now on furlough, during forty-seven days last fall made twenty-six addresses in Wisconsin, thirty-three in Illinois, twenty-two in Ohio, one in Minnesota, in addition to talks at informal gatherings and in private homes. She broadcast December 19 in Chicago from The Daily News Station.

(Continued on page 79)

LAST CALL FOR THE 1930 YEAR BOOK OF MISSIONS

IF you were one of the hundreds who failed to get a copy of our Year Book for 1929 because there was such a demand for it that the edition was quickly sold out, you will surely want to send in your order for the Year Book for 1930 very promptly to *make sure of your copy*. We have included every bit of information you as a friend of the Board interested in its work or in some special mission, missionary, institution or other project could wish. You will find within its covers:

Biographical sketches of all our missionaries, with present location and special work. These are in alphabetical order and are followed by an alphabetical list of associate missionaries, giving the term of service of each one, his special work, and the name of the college, mission, or other organization which has engaged him. This feature was introduced last year.

The early history of the American Board and a description of its present organization, with the names of its officers. Its aims and its standards.

The story of the beginnings of each mission; the names of its secondary schools and colleges with their latest enrollment; the names of its hospitals and dispensaries with the number of patients treated during the year.

New outline maps of each mission with the names of all the stations in bold type. A list of these stations, giving the dates of their establishment, their distance in miles from each other, the pronunciation of their names; statistical tables.

The postal addresses of our missionaries given in a clear and explicit form. Rates of postage; dates of shipments to the various missions; directions for sending parcels and boxes; currencies of foreign lands.

The Calendar of Prayer has been used extensively by pastors and friends of the cause. There is a Roll of Honor of emeritus missionaries, most of whom have taken up pastoral, educational, medical or welfare work in this country after retiring from work on the foreign field.

The Year Book may be obtained from HARVEY L. MEEKEN, Agent, 14 Beacon Street, Boston, Mass.

Price, 35 cents

(Continued from page 66)

is the work of mind, but faith is the work of all heart, mind, and action. Thus in faith we complete the purpose of wisdom.

As to the law, it is established for children who do not know right from wrong, therefore, it cannot give us power to resist sins. But as we grow up in our religious life, we come to feel unnecessity of the law. For our faith in Christ frees us from sins and raises our spiritual standard to distinguish right from wrong.

Therefore, by faith in Christ you can complete the purpose in Buddhism.

CHAPTER IV

Keep firm your faith in Christ, therefore. For if you leave away from him after you were enlightened,—you cannot work out your salvation at all; because you will find yourselves too weak to work out alone. Our great Savior is ready to save us whenever we repent our sins and follow Him. Think of His mercy! For what stainless person has died to save your sins? Having such a perfect Savior, if you wander away from Him again, you will be conscience-stricken all through your life.

Therefore, keep your faith firm in Christ, and make it progress, lest you should leave from him again. He kindly showed us through His deeds how to love others and to establish the Kingdom of God. For the establishment of the heavenly Kingdom on earth, therefore, follow the examples of Christ with all your minds, hearts, and actions.

Shizuko Hayashi

(Continued from page 73)

MISS DIANTHA DEWEY AT LAST IN MARDIN

"Here I am at last, where I wanted to be, after years of waiting. I am very thankful and very happy. Yesterday morning, Sunday, when we got home from church, about nine in the morning, there were three men of the Syrian community in Midyat, which is four hours to the east of Mardin by automobile, waiting to see us. So we invited them in and visited, while the girls prepared breakfast, then we asked them to sit down with us to grapes from our own garden.

"When I sent my last letter, I had just had an intimation that I would receive my permission soon. Mr. Fowle had news from Ankara, September 28, that it was granted. October 12, it was transferred from Constantinople to Adana, and I took the night train on the 24th. The next morning in Aleppo, the Merrills, Adkins, and Miss Foreman came to see me in the half hour I was there. At midnight the train was in Derbesea, the junction of the Mardin branch with the main line. I was surprised to see the lights of Mardin, twenty miles away. In the

Our 1929-1930 Combination Offer

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With the approaching fall season we are again reminded of the clubbing offer extended to our readers last fall, which was accepted by hundreds of subscribers. We extend the same rates and conditions again this year, for our main purpose is to work together for all the good causes in which Congregationalists are interested, and to extend more widely the reading of these excellent periodicals published for and by Congregationalists, and further, to save money and bother for the individual subscriber.

This offer is primarily intended for new subscribers, but renewals will be accepted in the combination. The offer is effective November 1st, and terminates March 1st.

All the subscribers to the combination offer will receive, of course, monthly, the *American Missionary* number of the *Congregationalist* without extra charge. There is no better way to keep your information up to date than to send in your subscription or renewal to both magazines at once. The MISSIONARY HERALD presents your work abroad, while the *Congregationalist* in combination with the *American Missionary* presents our homeland work, and many items of vital interest to Congregationalists.

Combination subscriptions may be sent through your church agent, or direct to the publisher, as follows:

THE MISSIONARY HERALD
14 Beacon Street, Boston, Mass.

old days, we could see the lights of our schools from the village six miles away on the plain, but there were no street lights. Now there is a row of big acetylene lights across the city.

"I reached Mardin station at two o'clock in the morning. As the train is freight and passenger combined, they spend thirty to fifty minutes in each station. When there is enough business to have separate trains, we will get here much earlier. But it is a great improvement on former times, so I can't complain. Miss Fenenga and a truck load of people came to meet me. They had to leave the city before sundown, so it was a hard night for them. I had three trunks with me. We got everything on the truck, but it took two hours to get up the hill, for the boy who drove, wanted to go fast and insisted on going on "high" until the car stopped. He had to get out and monkey with the engine about twenty times and crank it up again. They wear out their engines here in about a year. We got out and walked at the steepest place. We had a good rest and then received callers."

They *Do* Want Schools, Writes Rev. John S. Marsh of Mt. Silinda

"There have been several requests for schools west of the Sabi. Mr. Dot, the owner of the Angus Ranch, has suggested that we might start a school on it. Chief Ziiki, to the north of this ranch, has many times petitioned us for a school. When one of the Bible school men, Columbus Nyamunda, passed through his territory last year, he begged him to stay and start a school, promising to pay him and to supply everything that was necessary. Columbus presented Ziiki's request to the Mission; so strongly did the Chief feel about the matter that he sent one of his men to bring back word to him at once. He was left with vague promises that the Mission would do what it could.

"But this chief did not propose to wait for long. He talked with the Native Commissioner and received permission for a school if the American Board Mission would open one. A week or so ago Nyamunda went over to his country, and the Chief with his help laid out a site for the school and set his men to cutting the necessary poles for a building.

"Well, what can you do with a chief like that? We had to take time to cross the Sabi, talk with him, and make an agreement. As one might expect, he was as enthusiastic about this school of his as a boy would be over a new pair of skates. He took us at once to the site selected, and we found that he and Nyamunda had laid it out very nicely. He said he was going to the school himself, and he would lead his people after him; he is ruler over a population of about four thousand, has fifty-one headmen, and is a powerful chief as chiefs go in this country.

"The native people in this region are a liability as long as they are uneducated and unchristianized. They live in laziness and drunkenness on the Reserves, with little to stimulate them to effort. But when each native can possess his own parcel of ground—*and that is what the Government is trying to make possible now in the Native Land Purchase areas*—improve his condition as an individual, the progress is bound to be rapid. I believe that the American Board faces a challenge, not alone in P.E.A., but over there across the Sabi, where the way is increasingly open and people are eager for schools and the higher life."

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PRINCIPAL T. BUELL'S son, Dr. Edward Buell, working with Dr. Jameson in Green Hospital, Manepay, Ceylon, has married Dr. Kanegam Curtis, who has been working with Dr. Curr in the McLeod Hospital, Inuvil.

FRANCIS S. WILDER of Ahmednagar has had an article printed in two parts in *Teaching*, a quarterly for teachers published in Bombay. He used the money received for it to print tests for use in Anglo-vernacular high schools.

REV. HERBERT P. WOODIN of Saybrook, Connecticut, son of Mrs. Simeon Woodin, now retired, but for thirty-six years a missionary in Foochow, China, has given to Amherst college a collection of Fukien ferns, probably the most complete in existence, all of which were gathered by the late Rev. Joseph E. Walker, who was for thirty-five years a missionary in Shaowu, China.

REV. LEE VROOMAN, Dean of International College, Smyrna, is a member of the Executive Committee of the Near East Christian Council, and Chairman of its Educational Committee.

MRS. AMY BRIDGMAN COWLES, who arrived in this country on December 12, 1929, was given, in Umzumbe, South Africa, a farewell service, which was also a memorial service for her husband. It was superb in the quiet atmosphere of sympathy throughout the packed church, in all the speeches that were made, in the exquisite singing of the school children. There was a written testimonial to Mr. Cowles from the Church Committee, one from the Isilili, the women's organization, one from Mrs. Cowles' Pathfinders, messages from the Chiefs: "Others mourn for their missionaries, but we are mourning for our Father."

MISS DIANTHA L. DEWEY, who arrived in Mardin on October 26, 1929, has returned to the home of her childhood and of her missionary life. Her parents were American Board missionaries in Mardin, and she worked there herself from 1905 to 1919.

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THE CHRONICLE

Arrivals from the Field

Dec. 12. In New York, Mrs. Amy B. Cowles of Natal, South Africa, and Rev. James F. Edwards of Bombay, India.

Dec. 19. In New York, Miss Florence T. Swan of Madura, India.

Arrivals on the Field

Sept. At Paotingfu, Rev. and Mrs. Hugh W. Hubbard, returning to the North China Mission.

Sept. 30. At Cagayan, Mindanao, P. I., Miss Alice Towne, joining the Mission.

Oct. At Lintsing, Miss Grace M. Breck, returning to the North China Mission.

Oct. At Aleppo, Syria, Rev. and Mrs. Leslie J. Adkins, returning to the Near East Mission.

Oct. 7. At Tientsin, Miss Carolyn T. Sewall, returning to the North China Mission.

Oct. 18. At Kobe, Japan, Miss Alice C. Olds, joining the Mission as secretary in Tokyo.

Oct. 28. At Bombay, India, Mrs. Katie F. Hume, Rev. and Mrs. William H. McCance, Miss E. Loleta Wood, returning to the Marathi Mission; Miss Oline E. Nicholson joining the Mission.

Nov. 13. At Manepay, Ceylon, Miss Louise M. Clark, joining the Ceylon Mission.

Nov. 18. At Constantinople, en route to Aintab, Turkey, Miss Theda B. Phelps, returning to the Near East Mission.

Nov. 21. At Peiping, Mr. and Mrs. Lewis L. Gilbert, Jr., joining the North China Mission.

Sailings for the Field

Nov. 23. From Vancouver, Dr. and Mrs. Edward L. Bliss, returning to the Shaowu Mission.

Dec. 7. From New York, Dr. Alan B. Taylor and family, returning to the South Africa Mission.

Dec. 13. From Boston, Rev. and Mrs. William P. Clarke, returning to the Bulgaria Mission.

Births

Oct. 22. At Aintab, Turkey, a son, to Mr. and Mrs. Harold T. Pence of the Near East Mission.

Nov. 23. At Peiping, China, a daughter, Sylvia, to Dr. and Mrs. Edward F. Parsons.

Dec. 8. At Wai, India, a daughter, Lorna Jean, to Mr. and Mrs. G. Ross Thomas of the Marathi Mission.

Dec. 19. At Tarsus, Turkey, a son, Robert Sage, to Rev. and Mrs. William Sage Woolworth, Jr. of the Near East Mission.

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